

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., February 8, 1940

NEW SERIES
VOLUME XLII. No. 6

Who's Who and What's What

The Sunday School Board will bring out a new church hymn book about April 1, "The Broadman Hymnal."

Florida Baptists at their Convention in January launched a five year program of evangelism, with Dr. Allen S. Cutts as superintendent.

Dr. E. D. Solomon, editor of The Florida Baptist Witness, delivered the address recently at the celebration of Founders Day at the Baptist Hospital in New Orleans.

At a recent statewide meeting of representative Oklahoma Baptists, a goal of \$10,000 was set to be raised this year to be paid on Southwide debts through the 100,000 Club.

State Evangelist Marvin Cole held a meeting in January with First Church, Shawnee, Okla. There were 81 additions to the church, beside other conversions and many rededications.

A young woman student at the Baptist Bible Institute in New Orleans in a mission trip in Southern Louisiana told the story of Jesus to a group of children who had never heard his name before. This was in a town of 2,000 people and only one man was found who had ever been a Baptist.

Blue Mountain College's student body and faculty, who have been enjoying an enforced mid-winter vacation while fire-damage which occurred to the central heating plant January 18 has been undergoing repairs, have been notified by President Lawrence T. Lowrey to report for classes Tuesday morning, Feb. 6.

Do you think the pope would have accepted an invitation from the president of the Baptist World Alliance, or from the president of the Federal Council of Churches to cooperate in the interest of world peace? Nay verily. He has never been willing to enter any cooperative effort with Protestants. Then why cooperate with the head of a political state? Answer, Politics.

The quarterly meeting of the Baptist Brotherhood of Pearl River County will be held at Good-year church, Feb. 12. The program includes (1) Song service by J. F. Brantley, (2) Devotional by Mr. B. Whitfield, (3) Brief written reports by each local secretary, (4) Business, (5) Bible and Better Citizenship, by C. B. Hamlett III, (6) What We Owe Our Officers, by Supt. H. W. Powell, (7) Inspirational Address on "Man's Opportunity Today for Better Citizenship, by Hon. Sebe Dale, (8) Fellowship Hour.

We have received from The System Bible Company of Kansas City, Mo., a copy of the "New Style Family Bible," and have examined it carefully. The first thing that impresses you before you open it is the good binding and attractive make-up. And when you open it you are immediately impressed with the good sized type. That means almost more than anything to a Bible reader. The things that most Bible readers want are found on the inside. It is the "authorized" or King James version. There are ample references in the middle of every page. There is a concordance, which is a necessity to every Bible student; and good maps which enable you to locate any place mentioned in the Bible. Of course there are the pages for the family record. It is what the publishers claim, "a really readable Bible with many exclusive features."



DR. T. L. HOLCOMB

Executive Secretary, Baptist Sunday School Board. Dr. Holcomb is one of the speakers at the Statewide Evangelistic Conference to be held at Clinton, Feb. 26-29.

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Henry M. Stanley became a believer after meeting Livingstone. Stanley said, "There is a man who is manifestly sustained and guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The pure and stainless nobility at the roots of his life came from Christ." And Stanley accepted the Christ he saw exhibited in the life of Livingstone.—Sel.

Dr. Crutcher in the Florida Baptist Witness argues for a change of time of their Convention from January to November, on the ground of bad weather in January, also to avoid the tourist season, and churches have made their plans for a new year before January, and the Convention in November could help in putting on the every member canvass. Sounds sensible.

From a letter of Hon. J. W. Bailey, U. S. Senator from North Carolina to Dr. R. W. Weaver, we extract the following: The President cannot give anyone the rank of Ambassador. Ambassadors are created by the appointment of the President with the confirmation of the Senate. Certainly the Pope cannot give to any American the rank of Ambassador. The Constitution is a barrier in each instance. The matter has not been presented to Congress and is not likely to be. I observe with interest that the Pope in his recent public letter to the President on the subject of peace referred to Mr. Taylor as the President's representative and made no reference whatever to the rank of Ambassador. I regret, myself, the action of the President very much. I take it that no assurance is needed that if an effort should be made to constitute anyone an Ambassador to the Vatican or official representative of this country at the Vatican, I will be found in emphatic opposition. The Baptists, I may say, do not ask equal treatment at the hands of the political powers. They ask that there shall be no political recognition of any ecclesiastical body or hierarchy. They will have none themselves and they demand that no others shall have such recognition. This is the true position of absolute separation of Church and State. It is by no means the seeking of equal treatment at the hands of the civil powers.

The Foreign Mission Board received nearly \$50,000 more in 1939 from all sources than in 1938. Every state increased its gifts to the Co-operative Program.

Baptists of the South are working to have a debtless denomination by 1945, our centennial year. Secretary McCall believes we can do that in Mississippi. Read what he says each week on page 7.

Dr. Logan Clendenning of the University of Kansas Medical Schools says that the Japanese are making opium addicts of millions of Chinese in the occupied territory and making five million Chinese dollars a month out of the trade.

The Ministerial Association of Mississippi College will present Mrs. Kate Downs P'Pool in the Book of Job, a dramatic poem at the Baptist Church, March 8, 6:45 p. m. Mrs. P'Pool was formerly a member of the Mississippi College faculty and is well known and highly esteemed.

A farmer may leave his plow or hoe or rake out in the field or lot to take the weather, though he can hardly expect it to be improved by it. But a watchmaker or an astronomer would not subject his delicate instruments to such exposure. And a man who has an immortal soul to take care of ought to have as much regard for it as a man would with his watch or his telescope. "Take heed to thyself." "Let no man take thy crown." "Keep thy heart with all diligence, for out of it are the issues of life."

The states gave to Foreign Missions last year as follows: Texas \$164,083.49; Virginia \$147,066.74; North Carolina \$126,780; South Carolina \$90,182.46; Tennessee \$88,468.29; Kentucky \$84,345.59; Georgia \$79,931.22; Alabama \$49,947.12; Missouri \$46,802.75; Oklahoma \$41,922.32; Florida \$37,403.38; Mississippi \$35,000.43; Louisiana \$30,896.46; Arkansas \$25,131.66; Maryland \$12,083.81; District of Columbia \$9,254.01; Illinois \$8,955.73; New Mexico \$3,197.93; Arizona \$1,213.38; Miscellaneous \$5,708.15.

I read with great interest the report of the Committee on Revision of Constitution of our Baptist Convention of Mississippi and appreciate same. For the sake of Christ's cause among us, I believe it would be a good thing to use the word Christian when referring to Education as a part of our Convention work as you will please notice in Articles II and VII as given in the Baptist Record of January 18, 1940. I here and now thank the faithful committee for their good service in this matter, for their consideration of my suggestion and for using the word Christian with the word Education. Many of us know what they are talking about, but the added word Christian will help in our work, I am sure.—E. D. Estes.

On most of the oranges that have been sold in Mississippi for several months past you have noticed the words "color added" stamped. That means they were pulled green, not being allowed to mature before being harvested. It means also that they did not attain to their natural flavor, and do not show you how good an orange can be. On this account they can never be just as good as oranges ripened on the trees. It seems to us we have seen some church members like that. The preacher or somebody was in too much of a hurry to get them into the church. They were pulled prematurely. They have to be given a sort of artificial coloring, and they never do have just exactly the right taste, the full flavor to their Christian experience, the same zest in their service.

Sparks and Splinters

Our sympathy is with Dr. Ben Cox of Memphis. His wife passed away Jan. 19.

In the past 22 years Virginia Baptists have grown in number from 178,019 to 266,503.

Moody Bible Institute has the largest enrolment in its 54 years, 511 men and 495 women.

It is said that among some heathen people sharp knives are stuck in people to let evil spirits out of them. That would be as effective as trying to save people from sin by observing the law.

In the program for Central Mississippi's Pastors' Conference in Jackson Feb. 12, the name of Rev. Mark Lowry is substituted for Dr. M. O. Patterson in the Bible Study hour.

The Foreign Mission Board in Richmond recently (Jan. 11) appointed three new missionaries to Nigeria, Africa: Rev. and Mrs. H. R. Littleton of Georgia and Rev. C. W. Knight of Tennessee.

Word and Way, Baptist paper in Missouri will have occasional articles illustrated by Mr. Chas. A. Wells, celebrated cartoonist and world traveler.

A monument to Rev. Lewis Schuck, pioneer Baptist missionary to China was recently unveiled at Barnwell Church in South Carolina. The unveiling was by a granddaughter of the missionary with other descendants present.

Announcement from Memphis is that Mr. Otis Thompson who has been for a year singing in revivals conducted by Evangelist W. B. Walker, has begun work with Highland Heights Church as choir leader and educational director. Mr. Ray Walker was with Evangelist W. B. Walker in a recent meeting.

In answer to the letter of the committee from Central Mississippi Pastors' Conference, Congressman Jno. E. Rankin wrote: "I received the copy of your letter of Jan. 19 to President Roosevelt. I agree with you thoroughly. I favor the permanent and complete separation of church and state."

The Franco government in Spain has provided for the support of the Roman Catholic clergy as of 1931, also including an appropriation for seminaries and libraries. The decree speaks of the Spanish clergy as "most efficient cooperators in our victorious crusade." They can generally be counted on to help those who destroy the liberties of the people.

The Alabama Baptist publishes part of the report made by the grand jury of Chambers County, Ala., which reveals such a shocking condition of immorality in connection with liquor sales on the country highways as seems impossible in a Christian land. That is what is done in a state which licenses liquor and "controls" its sale. God save the country.

Mr. and Mrs. Scholfield of Longwood, Florida, have been added to the staff of the First Baptist Church of Laurel. They arrived on the field Feb. 1. Both pastor and people are rejoicing over the great beginning of the "Church Loyalty Campaign" and are especially glad to welcome the gifted and consecrated Scholfiels at this time. It is felt that they will add much to every phase of the church program, and will also prove a blessing to the work throughout the state.

In response to the letter sent to President Roosevelt and our Congressmen from Mississippi protesting the appointment of an ambassador to the pope, the following was received from Hon. W. M. Whittington: I acknowledge receipt of your communication as a committee from the Central Mississippi Baptist Pastors' Conference to the President of the United States, dated Jan. 19, 1940, protesting against the appointment of Mr. Myron C. Taylor as the personal representative of the President to the Pope. I am in accord with your views. I believe in the practice of the cardinal principle of the separation of church and state. The case would have been entirely different if the President had appointed Mr. Taylor as his representative to work with all religious groups. With personal regards for each of you, I am very sincerely, W. M. Whittington.

A Methodist paper attributes to laziness, stinginess and indifference the staying at home of well people to listen to a radio sermon.

It is quite evident that Catholics were alert in getting ready for the program in Mississippi to give free books to school children. When the measure was proposed in the legislature, the representatives from Warren County and the coast districts, where the Roman Catholic church is influential, were ready with an amendment to include free books for the children in private or parochial schools. If you think that The Baptist Record has given undue emphasis to Catholic designs in this country, just remember that they got an ambassador to the pope, that they got free transportation for children in Catholic schools in New York State, that they have gotten their hands into the public treasury in other states, and they are not through yet.

We are sorry that the lower house of the Mississippi Legislature voted last week to include private and parochial schools in providing free school books for children in the grammar grades. We believe it was done without thorough consideration of what it means. It is a fundamental American principle, at least it has been, until President Roosevelt ignored it, that church and state must be kept separate. It is against this principle to build or furnish houses for denominational institutions. It is just as much a violation of it to appropriate tax money for paying teachers or furnishing free text books for private or church school. It is as much a violation of this principle as it would be for the state to make appropriation of money for building or maintaining the Baptist Hospital, or to provide athletic equipment for Mississippi College. We do not ask anything from the state to maintain a Baptist institution, and we as vigorously oppose the use of money secured by taxation to propagate the Catholic faith, which is done in every parochial school. Is there not somebody in the legislature who will stand up for the fundamental American principle of separation of church and state?

Some brother writing in a popular religious journal thinks he has disposed of any and all apologies for war, by asking if we could conceive of Jesus killing anybody. That may satisfy a mind that never thinks, but not one that is in good working order. No, we cannot conceive of Jesus killing anybody, because that was not what he came into the world for, nor his task. But is a sheriff or any peace officer to be condemned because in executing the law or defending his own life when in danger, he may find it necessary to kill somebody? If it is wrong in every case to take human life under any circumstances, then there is not a state in America but will have to rewrite its laws. The well nigh universal conscience of mankind can hardly be wrong in this matter. Of course all of us are opposed to taking human life. But let us begin at the place which removes the cause. And remember that taking the life of a murderer may save the lives of a dozen good people. There's still room and need in the world for common sense.

Our readers will recall that at our last State Convention a committee on religious work among college students in Mississippi made a most timely and informing report. We hope we have not heard the last of this matter. Some other Baptist conventions are taking up this study. All of them ought to, and we ought to work at it assiduously and intelligently. In Missouri a committee is working on the question and seeking to find the best way of helping. One thing that has developed so far is that 84 per cent of Baptist boys and girls who are attending colleges of all sorts in Missouri are in other than Baptist colleges. In the Baptist Colleges only twenty-two per cent are from Baptist homes. In other than Baptist colleges only about thirteen per cent are from Baptist homes. There are five times as many Baptist students in non-Baptist colleges in Missouri as there are Baptist students in Baptist colleges. One of our problems is how to interest these in Baptist teaching and in Baptist work. The situation is not vastly different in any of the Southern states.

The number of women taking the Keely cure for drunkenness has increased 90 percent since the repeal of the prohibition law.

The Executive Committee of the Federal Council of Churches announces a contribution of \$125,000 from the "United Jewish Appeal" for the relief of Christian refugees from persecution in some European countries.

It is the small schools which are turning out the big men and the big women these days. In the big institutions, the dilettante picks and pecks—just as a fanciful gourmet would pick and peck at a cafeteria table. There is too much attention to glitter and show, too much attention to athletic competitions, and too little of the real spirit of reverence for that knowledge which the human mind has accumulated under the blessing of God for the improvement of the race from generation to generation.—Selected.

You will find in this week's Record announcement of a "Young People's Retreat" to be held this summer in Rankin County near Jackson. Brother Frank Robbins, who is a student in Mississippi College and pastor of East Jackson Church is preparing a helpful program. He is intensely interested in young people and knows how to reach and help them. He began this work for young people last year and was so encouraged by the results that he is preparing for it in a larger way this year. You may be sure that our young people will be well looked after under his supervision.

On February 1st the pastors and representatives from churches in the Gulf Coast, Stone and Jackson associations met in First Baptist Church, Biloxi, for an all-day conference on evangelism. Scotchie McCall, secretary of our State Convention Board, Dr. Roland Q. Leavell, Dr. Cox of Meridian and Wade Smith of Hattiesburg, were among the guest speakers and leaders for the day. Due to prevailing sickness the attendance was small, but the conference was a great one and much good will come from it. The pastors of the Gulf Coast Association will meet Monday, February 5th and endeavor to make plans to enlist all the churches in a greater program of evangelism.

The Executive Committee of the Federal Council of the Churches of Christ in America, says: "If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths. We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization. We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace."—Sancta Simplicitas!

A democracy is control by a majority. It is not always easy to get a majority to express itself and claim its rights to rule. Some laws in this country have been made by minorities. Only a minority of the qualified voters in America expressed themselves in favor of the repeal of the Eighteenth Amendment. All because people were too indifferent to go to the polls and vote. A minority controls in Russia because the majority were too indifferent and ignorant to take any part in determining the form of government. There is no doubt in our mind that the majority of people in Mississippi would vote against taking money raised by taxation to help support any sectarian institution, Catholic or Protestant. And yet the lower branch of the legislature has voted two to one to provide free text books for Catholic schools. This was done in a hurry, without proper deliberation and should be undone. The senate should stand in the breach for the American principle of separation of church and state. Otherwise a very small minority of people in Mississippi obtain their wishes against the will of a vast majority.

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A NEW TESTAMENT CHURCH WORKING IN EVANGELISM

By Selsus E. Tull, Evangelist, Hazlehurst, Miss.

(Delivered at the Evangelist Conference at McComb, January 30th, and requested by the Conference for publication.)

I am glad my subject is stated as it is. It outlines itself: A New Testament Church. A New Testament Church Working. A New Testament Church Working In Evangelism.

The opening of the year 1940 calls all Christians to a prayerful consideration of the forces which must be met by the Gospel conquest of these times. Great powers of opposition stand across the way of advancement. God's people should make a searching inventory of their equipment for the struggle. Some re-definitions are demanded along with a re-valuation of those standards set up in the Scriptures to govern Christian procedure and success.

There is no institution on earth today under greater pressure than the true Churches of Christ. This pressure comes from both the outside and the inside. The outside pressure comes from the powers of this world which are set for the abolishment of Christianity from off the earth. There was never a period when the grim forces of destruction were more powerfully organized for the complete overthrow of Christianity than today.

The pressure from the inside is perhaps more dangerous because these forces are disintegrating. They are eating out foundations. They work to disorganize, deflect, and to disarm the churches before the enemy. Worldliness, false ideas, prayerlessness, result in a prevailing idleness in the very face of gigantic battles which confront the churches today.

Added to these facts is the situation which has come about because of modern practices which have caused the public to lose conviction respecting the authority of New Testament churches to set up the standards of religious activity for the people. The doctrine that the New Testament church is the Scriptural unit and sole authority in evangelization has been supplanted by super-imposed methods which have grown up entirely outside church authority and control. Even our church members have come to believe that a "Revival" is a specialized and professionalized agency to convert people without any repentance, confession, prayers and tears on the part of church members themselves where they must be separated from their sinful habits and come under God's consecrating Spirit of power.

Thus a condition has been created which every where demands a re-definition of New Testament church authority in evangelism, and a re-articulation of the scriptural office of the New Testament evangelist before we may expect a moving spiritual reformation among the people, and a Pentecost upon the churches.

We must get back to the fact that New Testament evangelism is church business to be fostered and promoted strictly under church control.

Every activity in the New Testament is church-centered. Jesus personally organized the church, gave it his ordinances, crowned it with his commission, and empowered it with the Holy Ghost. The CHURCH is the custodian of the Gospel, and the only credentialed propagandist of his Truth around the world. The church is the only commissioned teacher and guardian of converts to Christ.

It is perfectly easy to prove that all evangelistic and missionary activity recorded in the New Testament was conducted exclusively under church authority. It was the CHURCH upon whom the Spirit came at Pentecost. All the Apostles strictly accounted to the CHURCH for their preaching and methods. Peter duly rendered to the CHURCH at Jerusalem the record of his preaching to the Gentile, Cornelius, at Caesarea. Paul always returned to bring back to the CHURCH the details of his missionary exploits. Phillip baptized the eunuch privately out in the desert, but he was acting directly under the Spirit and his commission from the church at Jeru-

salem which sent him forth. In all Paul's epistles, he unfailingly recommended church action in carrying his inspired teachings into effect. Every where Paul preached and won a few converts, even under the greatest persecution, he immediately organized a CHURCH and put himself under its auspices.

New Testament Christianity, therefore, must be conducted under New Testament authority which resides only in New Testament churches. Any independent religious activity conducted outside church authority is operating without commission, and becomes an ultimate detriment to Christ's purposes for an organized, trained and perpetuating Christianity.

Who, then, is the evangelist, and what is his function in the purpose of Christ? The Scriptures set the evangelist in the churches, under church control, as distinctly as the office of pastor. The evangelist is to do church work, and he has no other specified activity any more than the pastor, teacher, or prophet. He was ordained along with the others: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The evangelist may possess some personal endowments from the Lord, but he has been granted no special license to extol himself or to promote his methods outside church control.

The pastor is the Spirit-appointed leader of the church, and the Scriptures make the evangelist only a pastor-supplementary. Evangelism, therefore, which is not church-centered and pastor-honoring is operating outside the plans of the New Testament. No so-called "Evangelist" however highly advertised and trumpeted before the world, has any right to super-impose himself or his methods over the head of any pastor!

A Scriptural revival is a New Testament church engaged and empowered of the Spirit of God for winning souls and establishing them in church relations and service. For any independent, purported "Revival" to create the impression on the public mind that it has come to do what the churches can not do, or have failed to do, simply undermines the only institution that Jesus left on earth to be his representative among men.

On this great principle of church control in evangelism, the Baptists plant their hopes and set the standards for all others. Our denominational program holds the churches in absolute respect. Evangelistic conferences among Baptists, like this one, are only councils among pastors and other church workers. Our secretaries are only church helpers. Our whole Baptist aim is for building greater churches who may call into ranks more soul-winners from among our people.

Evangelism is the climax and crown of church work. Evangelism is the real soul of the church expressing itself. It is that which can not be reduced to the routine nor manipulated through methods and organization. We have rightfully given thought to enlisting and teaching auxiliaries; but evangelism is that which gives life to these organizations. This must be our first thought today that any methods of church activity that do not make soul-winners has lost their claim to existence. Evangelism must become the aim which unifies all church efforts. The revival we need must embrace the rank and file of our people. The Lord will honor the efforts of one soul winner; but the New Testament makes evangelism God's plan of reaching the lost multitudes through the mass movement of the whole church.

The great Spirit of Pentecost awaits the assembled CHURCH. "They were all in one place." "They were all of one accord." "They were all filled with the Holy Ghost." "They all began to speak." "Now, when this was noised abroad, the multitude came together." The lost multitudes today, as in New Testament times, must be awakened through the impact of great soul-winning CHURCHES. Whatever it takes to bring our people back to the churches to work in the church and through the church under the only Spirit that is given to empower the churches, that is the price that must be paid for the return to Pentecost!

This will mean the solution of all our prob-

lems. Budgets, debts, enlistment, will find their happy solution when the real passion to see a lost world brought to the feet of Jesus takes possession of the hearts of our people. What means it, then, for a New Testament church to be working in evangelism. Surely it means to find again those elements of power which crowned the churches of the New Testament at the beginning.

The most impelling and victorious institution which this world may ever know is a Christ-crowning, Spirit-empowered CHURCH reaching out through all ranks bringing to lost and despairing men "The glorious Gospel of the blessed God." Here rests the last and final refuge for the world in these eventful times when war and anguish have cast their black-out across the hopes of nations!

—BR—

OUR STATE BAPTIST PAPERS

A Four-Minute Dialogue for the Assembly Period of B. T. U. or Sunday School

J. E. Dillard, Director of Promotion,
Executive Committee, S. B. C.

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Suggestion: Read the dialogue and make such changes as will adapt it to your state. Have two boys represent two papers, one the state Baptist paper and the other some popular weekly, such as Liberty or The Saturday Evening Post. Have them come up different aisles trying to sell their papers and meet upon the platform for the dialogue.

John: Extra! Extra! The Baptist Record, all about the big Baptist meeting, get your Baptist Record!

Joe: Here's your Liberty! Five cents! Come get your Liberty!

John: Get your special edition of the Baptist Record! All the big news boiled down! The things every Baptist ought to know reported and interpreted by folks who know what is what and who is who! Here you are!

Joe: Hey there, what's the big idea? What are you yelling about? What are you trying to sell?

John: The Baptist Record! It's our state Baptist paper and its a dandy. Dr. Lipsey is its editor, and he knows how to tell the things that ought to be told and he can tell you what things mean and what ought to be done about them. Did you ever see it?

Joe: No, but I have heard about it. My grandma used to take it, and my Sunday school teacher takes it. She says its mighty good; and then our pastor talks about it a great deal. But I read Liberty; it only costs five cents and it has a lot of good stories in it.

John: So does the Baptist Record. It has a lot of stories and heaps of news, and you can always depend on what it says and you don't have to read so much. And it doesn't cost any more than Liberty.

Joe: Go on and tell what else it has. I bet it doesn't have any funny pictures and good jokes.

John: That is just where you are wrong. It is a religious weekly, but it does have a lot of good jokes just the same and they are always clean. Here, let me read you one. (Opens the paper and reads one or two jokes.)

Joe: Say, that's good! Read some more.

John: Now look here, just let me turn these pages for you. (Turns and points at headlines.) Here is a whole page, sometimes two or three pages of personal items, they tell all about the folks you have heard about and about the churches and what they are doing. Then (turns page) here is a lot about doings in Europe and around the world; and here is a page of editorial comment on what is going on; and here is a page about foreign mission work, and one about home mission work, and the Sunday schools and B. T. U. meetings and women's work and just about everything. Then here is next Sunday's Sunday school lesson for the grown folks, and here is a page of good stories. Oh, there is just about everything you can think of in it; there is something for every member of the family. We sure do like it at our house. My dad says he just couldn't get along without it.

(Continued on Page 7)

EDITORIALS

DENATURING THE TRUTH

A few years ago one of our Baptist pastors in preaching over the radio proclaimed a doctrine at variance not only with what Baptists believe, but out of accord with the teachings of all evangelical Christians. When his attention was called to it, his defense was that in his radio audience were all sorts of people including Jews and Unitarians, and that his remarks were made with them in mind, accommodated to them.

This is an example of what we have above described as denaturing the truth. There is evidence that this sort of thing is rather common in radio speakers. It is the expected thing in preachers and others who write on religious subjects for secular papers and magazines. Not all who speak or write for the general public water down the truth to satisfy the public demand, but there is more of this done than not, by some of the popular among them.

It is well known that secular journals fight shy of any religious matters which they may think controversial; and that those who are employed by the news agencies have instructions to "lay off of" sectarian or partisan matters in religion which may provoke opposition. That may be a necessary policy for secular journals, but it is very hard on the truth, and on those who depend chiefly on secular journals for their knowledge of religion.

It does not seem to have occurred to some who undertake the role of instructor in religion, or of some who seek religious instruction, that truth by its very nature is controversial, and truth cannot be known except as it is set over against error. No statesman, or ordinary politician would question that for a moment. That is at the bottom of what we call party government in this country. Democrats and Republicans do not hesitate to proclaim the merits and the differences of their systems. That is what we mean when we speak of the conflict of differing ideologies among nations and governments. We arrive at the truth by comparison and by noting differences, by distinguishing the things that differ, and approving the things that are excellent.

Political speakers do not hesitate to set forth clearly and forcefully their own views, and point out the weakness of the opposition. If they did not, their speeches would be without value and without interest. It is just as important and more so, that we should have correct views about religion. Even those who condemn speakers or writers for contending earnestly for their faith, do not hesitate to express very uncomplimentary opinions of them and their views. Truth is like a torch, the more it is shaken the more it shines.

The denaturing of the truth is due to the desire to avoid controversy, that is the desire to avoid giving offense. The truth is less valued than the friendship of its enemies. This produces what Paul in Second Corinthians 2:17 calls "corrupting the word of God." That is a common fault and a serious offense against God, and against the interests of men. It is to take the offense out of the cross of Christ, to remove its essential nature from the gospel of Christ. It is to forget that the word of God is a sword. It is to surrender for popularity, or for money, the element that makes truth what it is, or of any value. It is to remove the vitamins from your food and swallow only what gives neither life nor nourishment.

And right here is a good place to look into that phrase about "corrupting the word of God," for that is Paul's description of denaturing the truth. The marginal reading of the American Revised Version says, "Making merchandising of the word of God." The word comes from one meaning a merchant, a huckster, a trader (as a horse trader); then the sort of merchant who puts sand in his sugar, or water in his vinegar, or dust in his flour. You have seen some restaurants that advertise "home cooking." This would seem to imply that the average restaurant puts some-

thing into his food that you would not wish in that in your home, or leaves something out which at home you would regard as necessary. Anyway it indicates that some people adulterate the gospel. Paul says "We are not as the many" who do this, indicating that it was the practice of not a few.

Beloved, whether we speak over a radio, write for secular journals or religious papers, whether we preach in the pulpit or on the street, or in the homes, our own or others, let us see to it that we do not take the essential nature of truth out of what we teach, either to gain favor, or avoid giving offense, or for any money profit that might come our way. "In the sight of God speak we in Christ."

OUR FATHER—ABRAHAM

The Jews were very proud to call Abraham their father, and well they might be, for there is no character in the Old Testament whose nobility stands out more conspicuously and admirably. They were quick to tell Jesus, "Abraham is our father." When John the Baptist preached the necessity of repentance, they thought they were excused from this requirement, because they were children of Abraham. So that he had to tell them, "Think not to say within yourselves, We have Abraham to our Father." They seemed somehow to think that this great character as their ancestor would shield them against the judgment of God and make it unnecessary for them to repent as other people must do. This was a worthy and high tribute made to a great and good man. They thought that in some way as they inherited his blood, they would inherit his righteousness.

But Paul went further than John the Baptist in denying the value of Abraham's righteousness. He said not only did Abraham have no righteousness to spare to protect and justify his descendants, he did not have enough to cover his own needs. Not only were his descendants not saved by virtue of their being children of this great and good man; but Abraham himself could find no shelter under the shield of his own good character or good deeds. This probably sounded strangely to their ears, was a shock to their minds, seeming almost like blasphemy. But they needed to be shocked out of their easy conception of the righteousness which God required.

Paul says (Romans 4:1) "What then shall we say that Abraham, our forefather, hath found according to the flesh?" He had just taken three chapters of the epistle to make it clear that ALL MEN are under condemnation, that there was absolutely no exception, that no flesh would be found just before God. But was not Abraham, a man held in such high esteem, an exception? Would he not be justified by his own righteousness? Paul answers crisply and emphatically, "But not before God." And then he goes on to prove his statement from the Old Testament scriptures. The gist of it all is that "Abraham believed God, and it was reckoned unto him for righteousness." His faith is reckoned for righteousness. He is just like anybody else, like everybody else. And this faith which was reckoned for righteousness was before his circumcision, before he became identified in this way with the Jewish race. He "is the father of us all," "the father of many nations," not of Jews only, but of ALL WHO BELIEVE, "who believe on Him that raised Jesus from the dead."

Abraham is our father, not because of natural descent. Neither is he our father because he was a good man. If he were a perfect man we would bear little resemblance to him. He is our father because he was a sinner like we are, and had to be saved in the same way we are saved. And he came into the kingdom of God just like we came. He came by faith, was saved by faith. He BELIEVED God and his FAITH was reckoned unto him for righteousness. He inherited the blessing by faith, and all that he ever attained in spiritual life came by faith. "By faith Abraham, when he was called, obeyed." The same was true of Sarah and Isaac and Jacob. "These all died in faith." That has been the secret of all who have walked with God. Those who are of faith are chil-

dren of believing Abraham. He is the father of us all, of all who believe. Only those who believe are children of Abraham.

STEPHEN FULL OF THE HOLY SPIRIT

The great truths of the Bible are generally taught us by example, by their embodiment in people. The Old Testament adopts this method from the beginning, and the New Testament is a demonstration of the world made flesh. If you wish to know what faith is, look at Abraham. If you wish to learn unselfish devotion to the welfare of others (meekness), look at Moses. If you wish to know patience, steadfastness of purpose, read the book of Job. If you would see Christian patriotism, look at Jeremiah. If you would learn about purity, whiteness of soul, look at Joseph. And there is not a dull story nor an uninteresting character among them. If you would see what God is like, look at Jesus, for the light of the knowledge of the glory of God shines in the face of Jesus Christ.

If you would know what it is to be "filled with the Holy Spirit, look at Peter at Pentecost and after; or at Stephen, or at Paul, or at John on the isle of Patmos. All of them are examples of the truth. And yet none of them are exactly alike. Their individuality is never lost. The sun paints new colors in every evening sky, and these colors change from one second to another. What variety, what resources in God.

You will learn something of the Holy Spirit by studying what is told us of Stephen in the sixth and seventh chapters of Acts. The sunlight would never be seen if it did not strike some material object, and the Holy Spirit would never be discovered unless He is made known by contact with man. Stephen we are told in Acts 7:55 was full of the Holy Spirit.

How was the presence, the fulness of the Spirit revealed in him? The brief story of his life and work show the following. We are first told that he was "full of grace and power and wrought great wonders and signs among the people." Here are three words which are used in the gospels to indicate what we call the working of miracles. They are "power," "wonders," and "signs." They had their origin in "grace." Stephen could have said like Peter, "Why look on us—we didn't do it of ourselves—it was Jesus, faith in His name that did it." We do not go into the question of present day miracles, but nothing is impossible with God, and some have seen things done which nothing and no one but God could do.

Another manifestation of the Spirit in Stephen is that those who opposed him were not able to withstand the wisdom and the Spirit by which he spake. All opposition of error and unbelief were broken down and swept away by his preaching. Only a man who is filled with the Spirit can accomplish results like this.

Another thing was that this gift of the Spirit gave him an insight into the nature of the gospel, and the consequences that would follow its preaching that the ordinary christian did not possess. His enemies paid him a tribute when they said, "We have heard him say that this Jesus of Nazareth (contemptuously spoken) shall destroy this place, and shall change the customs which Moses delivered unto us." They misinterpreted this to mean that he "spoke blasphemous words against Moses and against God." In the beginning of the gospel it is probable that even the disciples did not understand how that the religion of Jesus would supplant Judaism, how, though it rooted in the Old Testament, it was essentially different from the law of Moses, and that they could not both occupy the same place in the church house, nor in the hearts and lives of men. Paul probably learned much from Stephen of the antagonism of law and gospel, which he expressed in saying "Moses saith that the man who doeth these things shall live by them, but the righteousness of faith has a wholly different message. What the temple stood for and what a church preaches are wholly different ways of life, different religions. It took a new spiritual insight, a revelation by the Holy Spirit

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to see this. Stephen never denied that Jesus would supplant Moses, nor did he deny having preached that the temple would pass away. On the contrary, he said Moses predicted it and expected it and would rejoice in it. And as to the temple he said, "The Most High dwelleth not in (houses) made with hands. . . what manner of house will ye build me." Spiritual truths are revealed by the Spirit of God.

Again, you will notice how Stephen's face was illuminated by the Spirit of God. Intelligence and spiritual elation shine out in his face. It was as the face of an angel. It was so manifest that his enemies saw it, all that sat in the council. And they were so impressed by it that they could not take their eyes off of him. They are spoken of as "fastening their eyes on him."

Again, no one can fail to notice the courage of Stephen and the boldness with which he spoke. He said they were doing as their fathers had done, always resisting the Holy Spirit. They had persecuted every prophet that ever came to them. They had killed those who told them of coming of the Righteous One. These also were betrayers and murderers. Oh that Israel today might learn the lesson.

And lastly one cannot fail to see how the Holy Spirit made of Stephen an intercessor for the very people who were picking up stones with which to kill him. While they proved by their conduct the very charge of murder he had brought against them, he kneeled down and prayed with a loud voice, "Lord, lay not this sin to their charge." In one of them at least the prayer was answered. The young man Saul at whose feet they laid their garments, became the devoted servant and great apostle of the Lord Jesus, and the greatest expounder of the Gospel which he had heard Stephen preach.

—BR—

Dr. L. R. Scarborough will speak twice to the Editors at their meeting in New Orleans Feb. 13-14. Dr. Geo. W. Truett will make the address on Baptist papers at the Southern Baptist Convention in Baltimore next June.

First Church, Grenada, has secured a good lot in an excellent residential section of the city, and already has the architect working on the plans. The location is not far from the site of Grenada College. Pastor G. E. Wiley has with him a heroic and capable band, and they will have a better house than the one recently burned.

Pastor G. C. Hodge writes that Mr. and Mrs. Wadlington and their daughter were received into the First Church, Biloxi, Sunday by letter from Union Avenue, Memphis. The son, Walter Junior, was received for baptism. Mr. Wadlington was formerly a deacon and very active member of Biloxi Church, also a member of Congress.

Reverend Gaston Mooney, a student of Mississippi College, has accepted a call to the pastorate of Oral Baptist Church of Lamar County, Mississippi. Brother Mooney began his work in this field with a morning and evening service February 4, 1940. At the evening service one addition was made to the church by letter.—Jack Foster, church clerk.

It has been the privilege of the Editor to attend so far only one of the regional Evangelistic Conferences. He was at Winona Monday. It was a rainy day and Pastor Jos. Flowers was sick in bed with "flu." The attendance was not large but there were some addresses that were worth going across the state to hear. These meetings are sure to bear fruit in the saving of souls.

January 31 a council met at Newton and examined brother Herman A. Milner, a student in Clarke College as to his qualifications for the ministry. Pastor R. A. Morris was moderator and Dr. O. R. Moseley led the examination which proved satisfactory. Rev. L. G. Sansing preached a practical and inspiring sermon. Rev. J. D. Allen presented the Bible. Rev. R. A. Herring gave the charge to the church, and Rev. L. E. Heath led the prayer. Brother Milner has been called as pastor of Pleasant Ridge Church. He is a very promising young minister.—R. A. Morris.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

CLEAR CREEK—Lafayette County

Clear Creek is one of the historic churches of North Mississippi. It was organized in 1837. The present meeting house was built in 1857 largely by slave labor. Signs of the slave gallery may still be seen.

Rev. P. F. Herring is the progressive pastor. Material is on the grounds for an educational building which will contain an assembly hall and Sunday school rooms. A parsonage is also one of the pastor's dreams.

The Sunday school under the leadership of P. A. Waller is making good progress, as are the two training unions led by Miss Opal Waller and Gayle Hewlett.

Last year only Oxford led Clear Creek in Baptist Record subscriptions and in mission gifts.

Though the ground was covered with snow, a goodly number were on hand for the eleven o'clock service. The pastor had asked us to explain the EVERY FAMILY plan. We did, the people liked it and expect to adopt it at their next preaching service.

Lafayette County has subscribers listed as follows: OXFORD 74; Oxford R.F.D. 1; CLEAR CREEK 20; Taylor 7; Lafayette Springs 1; Shiloh 1; Abbeville 1.

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NONE CAN

"I could not get along well without OUR paper. I do not expect to be without it while I stay here. Mrs. R. L. Yancey, Sardis, Miss."

—O—

A PASTOR'S TESTIMONY

(Read this letter from a pastor who has led his church to adopt the EF plan. He did the same at Prentiss. Others — — —.)

Dear Doctor Lipsey:

I just want to congratulate you and brother Goodrich on your 18th thousand circulation of the Record. I hope the circulation will continue to grow until every Baptist home will be receiving it. It is a great conviction of my heart that the Record is making a contribution to our denominational life in Mississippi far greater than is generally realized. My great problem as a pastor is reaching the people with the Word of God and information about our work. I am sure that the Record is making a tremendous contribution to our local church life.

I want to thank you for your editorial of this week's issue on "A Voice In The Wilderness." I feel it is timely filled with truth and anticipates our greatest need.

May the Lord richly bless you and your staff and multiply your influence for Christ in our state and convention life. I am

Faternally yours,

L. E. Green.

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THE RECORD IS READ AT WESTSIDE

I wish to say, that our members find the greatest help imaginable in reading the Baptist Record. They eagerly look for the coming of the postman, and in most cases have read it through by church-time Sunday. I truly believe this agency is having a large part in creating interest in the Master's work locally. They read what is happening elsewhere, and it steals their soul in a determination to get "busy for the Lord" themselves.

Sincerely yours,

C. S. Lumbley

West Side, Natchez.

MORE PROOF OF THE PUDDING

Senatobia Baptists were busy, as well as happy, throughout the holidays. Besides remembering Pastor and Mrs. Martin handsomely and assisting in providing Christmas cheer for the needy of the community, they featured their Christmas service with a freewill cash offering of \$1,160 for the church building fund. With all bills paid and splendid progress in all departments of the work, the church is rounding out one of the best years in its history. Senatobia is an E F church.

In a recent list of Standard Sunday school departments published on the Sunday school page all except two were from E F churches. The E F Plan helps.

The church at Anding on the third Sunday in November gave \$68.78 for the Orphanage, and \$116.00 through the 5000 Club. They have a membership of only 90.—Anding has the E F Plan.

Concord Church, Franklin County, has gone from one-fourth to one-half time. Another E F church.

Davis Memorial Church in Jackson had seven additions by baptism on last Sunday and eight the Sunday before. Pastor Johnston says that there is a fine spirit among the members. The E F Plan helps.

The church at Forest is constructing an educational annex to cost about \$8,000.00, a two-story building with seventeen rooms. In the three years of Dr. A. B. Wood's pastorate the membership has a net increase of 126, now numbering 500. The S. S. enrollment has gone from 214 to 429. The Adult Department from 72 to 177. The B.T.U. from 62 to 110. All W.M.U. organizations are A-1. Forest is an E F church.

The Escatawpa Baptist Church has really decided to go to work in a bigger way for the Lord. The budget adopted is half as large again as it has been for the last six months and over four times as large as it was just three years ago. Our plan for meeting the budget is tithing only. As a pretty big surprise the people suggested the idea of building a postorium and voted there to begin work on the building right away. Escatawpa also finds that the E F Plan helps.

—BR—

One church in Mississippi with 835 members announces in its bulletin that it has 266 members who have not been in the church in the past year, so far as known.

Some churches in their church loyalty crusades have run upon the fact that once a week is as often as they can get some of the deacons to a church service. If judgement begins at the house of God where shall the ungodly and the sinner appear?

Approval of the President's appointment of an ambassador to the Pope because it was "temporary" is like condoning the sin of lying because it was a temporary expedient or necessity. If a thing is wrong, it is wrong whether you call it temporary or permanent.

Many people over the state and not a few out of the state have great interest in the work at Clinton, because of our colleges there. You may greatly help by joining them in prayer as the revival meeting begins there Feb. 18. Pastor J. W. Middleton will have Dr. R. C. Campbell of Dallas to help in the meeting.

Miss Ann Crittendon has been selected to represent Ponca City High School in the state contest of Oklahoma for representative of the D. A. R. in its Good Citizenship contest. The winner gets a trip to Washington. Miss Ann is a daughter of Rev. and Mrs. A. F. Crittendon, formerly of Brookhaven, and has been the recipient of other honors in the High school where she is a senior.

President Manuel Querzon of the Philippine Islands recently came out flat-footedly for the complete independence of the Islands from the United States as promised by 1946. The United States can well enough do without the Philippines, but they would probably not stand alone for twelve months. They have no means of protecting their own independence. And what is said of them can also be said of India.

TITHING AS A LAYMAN SEES IT

By J. B. Calvin

TITHING as a measure of giving is a subject that is perhaps being more widely discussed and emphasized today than ever before, and rightly so, for certainly it is a subject that should challenge the serious thought of God's people everywhere.

Whether or not TITHING, a very definite obligation imposed upon the individual under the Mosaic or Old Dispensation, is likewise incumbent upon we of this day, living under the glorious Dispensation of Grace, seems to be a highly debatable and controversial question.

This writer does not propose herein to assume a dogmatic attitude upon the question of Tithing, but he rather proposes to treat with the subject in the light of his knowledge of the Scriptures and his interpretation thereof. Suffice it to say however that he firmly believes that a prayerful study of the Scriptures will reveal to the individual his responsibility as regards the basis and measure of his gifts.

Origin of the Tithe

Before undertaking to discuss the subject of Tithing perhaps it would be well to go back and trace the idea to its original source.

In the 14th chapter of Genesis, 20th verse, we find Abraham the progenitor of the Jewish race, paying tithes to Melchizedek, ancient High Priest and King of Jerusalem.

The Scriptures do not give us much light on Melchizedek. His name is mentioned in the 110th Psalm, and in the 5, 6, and 7th chapter of Hebrews we find Christ referred to as being "Called of God an High Priest after the order of Melchizedek."

Passing on down to Moses we find in the 27th chapter Leviticus, 30th verse where the Lord speaking through Moses has this to say concerning the Tithe:

"And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; and is Holy unto the Lord." and the 32nd verse of the same chapter: "And concerning the tithe of the Herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Although it is probable that the principle of the Tithe as an expression of worship dates back to the creation; its origin so far as history records dates back to the beginning and formation of the Jewish race.

Purpose of the Tithe

When the Tabernacle was established in the Wilderness the tribe of Levi was set apart to care for it and to perform all the services in connection with the meetings. They guarded the sacred vessels and symbols; administered the rites of worship, and transported the Tabernacle and all its equipment when the camp of Israel was moved from place to place.

Numbers 18:6—"Behold I have taken your brethren the Levites from among the children of Israel, to you they are given as a gift from the Lord to do the service of the Tabernacle of the Congregation."

In choosing the tribe of Levites for this distinct service the Lord deprived them of their inheritance among the remaining tribes, and decreed that the tenth or tithe in Israel should constitute their inheritance instead.

Numbers 18:21 and 24: "Behold I have given the children of Levi all the tenth for an inheritance for their service which they serve, even the services of the Tabernacle of the Congregation."

"But the tithe of the Children of Israel, I have given to the Levites to inherit, therefore I have said unto them, Among the Children of Israel they shall have no inheritance."

The purpose of the Tithe for which it was instituted, from and after the formation of the Jewish race, seems clear and apparent, i.e., it was used primarily for the purpose of maintaining God's house of worship (the Tabernacle) and towards the support of those whom God had called and dedicated to his service.

I say with some reluctance lest I be charged

with advocating what might become a bad precedent to establish, that if any individual or group of individuals is entitled to exemption from the responsibility and obligation of supporting the financial program of our churches and its various institutions, it is those who in answering the call to service have sacrificed greater and more lucrative prospects in other fields, and who have heeded the call under most trying and perplexing difficulties. I speak of the ministry.

Let us pass to the New Testament and follow the question of the Tithe to its final conclusion.

New Testament Church

We Baptists claim the New Testament as our Magna Carta. It is the main support upon which our religious freedom and liberty is founded. We accept it as the rule and guide to our faith and practice.

The New Testament bears testimony concerning the Tithe.

Matthew 23:23 Jesus speaking: "Woe unto you Scribes and Pharisees, hypocrites! for ye pay the tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the other undone."

Luke 11:42 Jesus again speaking: "But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God, these ought ye to have done, and not to leave the other undone."

Hebrews 7: 5, 6, 8, and 9 Paul speaking: (Attributed to Paul) "And verily they that are of the sons of Levi who receive the office of the Priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them received tithes of Abraham and blessed him that had the promise." Melchizedek again, and whom Paul says "was without father or mother, having neither beginning of days, nor end of life, but made like unto the Son of God."

There can be no doubt but that the principle of Tithing was fully recognized and endorsed by the Master himself.

There are those that take the position, and who are perhaps honest in their convictions on the subject, that since tithing is an Old Testament institution, invoked under the law of Moses, and that since we are no longer bound under the law, that the tithe was abrogated and abolished with the passing of the law.

As to that position let the New Testament speak further:

Matthew 5:18 Jesus speaking: "For verily I say unto you till Heaven and earth shall pass away not one jot or tittle shall pass from the law, till all things be accomplished."

Romans 3:31 Paul speaking: "Do we then make the law of none effect through faith? God forbid, nay we establish the law."

This writer belongs to that school who believe that the law as we speak of the law as it concerns man's responsibilities to God, and likewise his responsibilities to man constitute KINGDOM standards, and only the curse and penalties imposed thereunder, which Christ laid upon himself, were abrogated and abolished.

In the light of the Scriptures there should be no conflicting doubt as to the basis and measure of our gifts.

The Tithe is the practical method of giving. The tithe is the equitable method of giving. "As the Lord has prospered you" will be the resultant measure of your gifts if the tithe is followed. A just, proportionate, and fair method of giving. If your income is small your contribution will be small, if your income is large your contribution, will be proportionally large.

(Continued on Page 14)

The Baptist Orphanage is beneficiary of the will of the late Mr. Geo. W. Stigler of Lexington to the amount of \$5,000.00. Rather he had years ago taken out life insurance for this amount, and the orphanage has been notified that this amount will be paid the institution. Mr. Stigler did much good while he lived, and being dead, yet speaketh.

Pastoral Problems

By Norman W. Cox

"A Chance To Do One's Work"

The heart of every preacher sighs again and again for an opportunity to do his real work. The community in which he ministers wants him to be the pack horse of a vast variety of civic work that it would be nice for somebody to do, but is not related to the main objective of his presence in that community. Within the church there are dozens of spoiled, sensitive people who refuse to grow up, who want to be petted, and feel that he should pay them much attention. Almost weekly Mrs. Jones' brother-in-law's sister's uncle has a nephew-in-law that got in trouble, and would the pastor try to comfort all of them, because Mrs. Jones belongs to our church, although she has not attended a service nor given a dime in years. But she will feel very badly at the neglect of the pastor, if he fails to minister to this very remote relation.

When we turn into the church, we are encumbered with such a vast complexity of organization and a conflicting claims of the programs of various departments of our work, until the preacher's soul is heavy within him. He almost has to stand up and fight to get a chance to do what the Lord first wants him to do. The tangential ministries roll themselves into an avalanche that will crush him if he doesn't watch out.

The preacher's first job is to get a message from God and give it to the people, to go out and seek the lost and win them to Christ, and to deal with the backslidden and those grown cold in heart, and to comfort those who have real sorrow and minister to the sick and those who are afflicted otherwise, in the name of Christ.

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KEEP CHURCH AND STATE SEPARATE

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Resolutions adopted by Shelby County Baptist Pastors' Association.

With malice to none, with no desire to impugn the motives of the President of the United States, with the desire to commend him for every wise effort in the direction of peace and world tranquility, believing in the principle of religious liberty embedded in the Constitution of the United States as essential to the continued existence of our democratic form of government, we deplore the departure of our Chief Executive from both the letter and the spirit of the Federal Constitution in the appointment of Mr. Myron C. Taylor as his personal representative without portfolio to the Vatican.

Though a White House spokesman has given assurance that this appointment will not lead to the establishment of diplomatic relations with the Vatican, we share the dissatisfaction with which millions of Americans receive this statement in view of the fact that the Pope of Rome, in the presence of his cardinals, described Mr. Taylor as "the first ambassador of the provisional embassy at the Vatican." No matter how plausible the appointment is made to appear, at a time when war ravages the earth, it is our belief that said appointment is an unwarranted departure from American tradition—and should by all of us, be opposed consistently and persistently. Though there are apologists of this unwise action on the part of our President—apologists who state, with "sweet reasonableness," that "there is nothing to get excited about," we are utterly unready to see our national ideals and fundamental rights disappear by degrees. As many of our greatest leaders in Baptist denominational life have stated, we oppose the establishing of diplomatic relations with any ecclesiastical body, the extension of special courtesies by our Government to any ecclesiastical official as such, and the employment of any of the branches of our national defense in connection with religious services that are held to honor any ecclesiastical leader—and we believe that such violations of

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principle must be resisted in their beginnings.

Believing that the appointment of Mr. Taylor without portfolio has political connotations which we can not ignore, believing that this action of the President establishes political relations between the Federal Government and a religious organization, thereby violating one of our fundamental constitutional inhibitions, believing that this Republic, no matter how desirable world tranquility is, should have no contact with any religious group, and believing that such contact is an unmistakable preference for one church group, believing that President Roosevelt would be just as wise to appoint an envoy to the Lutherans of the world, or to the Southern Baptist Convention or to the Methodist and Presbyterian bodies of the earth, or to any other religious body, we deem it wise for the Government to keep its hands entirely off religious life.

Therefore, we, the Baptist pastors of Shelby County Baptist Association, composed of forty-seven churches with a total membership of thirty thousand, three hundred and twenty-eight (30,328) would call attention to the fact that there are in the Southern Baptist Convention twenty-four thousand, eight hundred and forty-four (24,844) churches with a membership of approximately four million, five hundred and ninety-five thousand, six hundred and two (4,595,602) and in our nation a recorded membership in Baptist churches of approximately ten million and a Baptist sentiment, we believe, among twenty-five million in agreement with the principles stated in our protest. Knowing that the distinctive theory upon which this Government has been founded is absolute separation of church and state and a lofty concept of liberty of conscience and freedom of speech, hereby state that we do not believe in this country having two ambassadors in Italy—one assigned to the Italian State and the other to the Roman church. Therefore, we most earnestly disapprove of the appointment of a representative to the Vatican. Moreover, we would be pleased to hear of the President showing the wisdom to cancel Mr. Taylor's appointment.

Respectfully submitted,

Robert G. Lee, Chairman
H. P. Hurt
D. A. Ellis

Memphis, Tenn., Jan. 29, 1940.

—BR—

OUR STATE BAPTIST PAPERS

—O—

(Continued from Page 3)

Joe: Say, boy, that must be a good paper. How much is it?

John: It is only \$1.50 a year. Here, just write your name and address on this envelope and put your money in it; and it will come to you for a whole year, and if you will read it you will become as intelligent a Baptist as I am, and that's what you ought to be. (Writes name on envelope.) Next! Who else will subscribe? Remember you get it for a whole year for only \$1.50. Here, Joe, help me pass these envelopes and take these subscriptions for one of the best papers for Baptists that can be found in the whole world.

Joe: You bet I will—come on!

(Pastor should add a word of endorsement urging his people to subscribe for and read the state paper.)

The above program, "Our Baptist State Papers" should be given by every Training Union and Sunday school in Mississippi. Write the Baptist Record for extra copies of this program or for envelopes for subscriptions.

—BR—

The Bible Institute Colportage Association of Chicago has brought out a new book by Dr. E. K. Cox of Gloster, entitled "Lives That Overt Remind Us." It contains chapters on "Noah's Wife," "Esau," "Jochebed," "Shamgar," "Eli," and "Caleb." We have no man in Mississippi with clearer insight into character, more skill in interpretation, or is more forceful and clear in his portrayal. The book has 176 pages and sells for \$1.00.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Verse 3

"There are thousands to tell you it cannot be done, There are thousands to prophesy failure; There are thousands to point out to you, one by one,

The dangers that wait to assail you; But just buckle in with a bit of a grin, Then take off your coat and go to it; Just start in to sing as you tackle the thing That "cannot be done" and you'll do it!"

—Edgar A. Guest

II

The W. M. U. broke through with the first \$1000 certificate. Miss Traylor brought the news of it. Mrs. Box of Belzoni is the holder of this certificate. Now there should be many more.

III

Some people are afraid of a covenant or pledge. The basis of salvation from God is a covenant with God. Jesus said "This is my blood of the New Covenant." Mt. 26. Yet some people seem afraid of His language.

IV

Remember! This is the Convention plan! This is the Board plan! This is the Executive Committee plan! This is the plan of Mississippi Baptists for paying off debts now!

That means pastors—laymen—church representatives did it!

Are you really a Mississippi Baptist?

V

We list Certificates as follows: Certificates No. 34 for \$36, No. 35 for \$36, No. 36 for \$36, from members of Lowrey Memorial of Blue Mountain; (Patch, field worker).

Others: Certificates Nos. 37 for \$36, No. 38 for \$36, No. 39 for \$36, No. 40 for \$36, No. 41 for \$36, No. 42 for \$36, and No. 30 for \$50 from members of Baldwin church; (Patch, field worker).

Too, Certificate No. 79 for \$100 from Fulton church; (Patch, field worker).

Still others: Certificate No. 152 for \$36 from Enterprise church, (Farr, field worker).

And: No. 153 for \$36 from Longview church (Farr, field worker).

And: No. 51 for \$50 from Macon church (Farr, field worker).

Also: No. 2501 for \$36 from Briar Hill church in Rankin County (Farr, field worker).

Others: No. 56 for \$36 from Roseland Park church in Pearl River County (Fagan, field worker).

And again: No. 110 for \$36, and No. 112 for \$36, Calvary church of Jackson (McLaurin, field worker).

And: No. 111 for \$36, First church of Jackson, (McLaurin, field worker).

Again: No. 113 for \$36, Davis Memorial of Jackson (McLaurin, field worker).

And: No. 62 for \$100 from Clinton church (McLaurin, field worker).

Still another: No. 26 for \$1000 from church at Belzoni (D. A. McCall, field worker).

—BR—

Stephens College at Columbia, Mo., a Baptist junior college for girls has 1,648 students, less than seven per cent of whom are Baptists. "Where do you come from, come from, pretty maids?" In Missouri University the percentage is twice as high.

The last mail on the last day of January brought to the Baptist Bible Institute the full amount of interest due February 1 with \$2.75 to spare. Another answer to prayer! Please thank the many who helped in this joyous victory. We needed \$4,380, and received \$4,382.75. All current and all past interest on first mortgage bonds paid to date.—W. W. Hamilton, President Baptist Bible Institute.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

Calendar of Activities—February, 1940

1. Thus Saith The Lord Church Loyalty Emphasis.
2. Institute of music.
3. B. T. U. State Associational Officers Meeting.
4. Five Regional Evangelistic Conferences—(first week).
5. Baptist Hundred Thousand Club.
6. Mississippi Baptist Five Thousand Club.
7. Cooperative Program.
8. Make large use of tracts of all kinds.
9. State B. T. U. Associational Officers meeting, Meridian, 23-24.
10. State Evangelistic Conference, Clinton, Monday, 26—Thursday, 29.

II

We are holding all checks sent in on the Ministers' Retirement Plan until action is ready to be taken. Other pastors and churches should send in blanks in duplicate right away that we may know about our "load." You need not send money yet.

The Board was unable to grant the full request for this item for 1940. Therefore, we are not yet sure in which month it will become operative.

III

We list churches receiving building aid for 1940. Another worthy work done by Mississippi Baptists.

Van Winkle
Jackson, Southside
Lollar's Grove
Tiplersville
Natchez, West Side
Ascalmore-Paynes
Biloxi, First
Leaf River (Covington Co.)
Straight Bayou
Fort Bayou
Pascagoula, First
Topeka
Morgan City
Terry (Mission)
Spencer Memorial
Siwell
Zion (Pontotoc Co.)

IV

Brother Hyman Appelman, Texas Evangelist, is to be our inspirational speaker throughout the Evangelistic Conference, Clinton, February 26-29. He is one of the most dynamic speakers we have heard. He spoke to 1000-2000 people twice a day, Sunday School Week, at Ridgecrest last summer.

V

We list the work of Mississippi Baptists in Pastoral Help for 1940. From close study you will find a large number of rural situations helped. Many are village situations—concentrated rural situations. Few city situations appear. We call attention to this because many of us feel we should not forget the needy rural churches. We should forget none as a matter of fact.

The list follows:

Church Association
Deer Creek—Deer Creek Missionary.
Salem—Tate
Kosciusko, 2nd—Kosciusko
Bolton—Hinds-Warren
Antioch—Simpson

(Continued on Page 10)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Our State W.M.U. Convention will meet in Jackson April 2-4 with Calvary Baptist Church as our host. You will be hearing of the plans for our meeting soon.

All of us rejoice that Mississippi W.M.U. has already received \$15,000 for our Lottie Moon Offering. I am sure there is still quite a bit to come. Check on yours, if you are not certain it has been sent and send it soon.

The literature for the Week of Prayer for Home Missions has been mailed to the President of W.M.S. and young people's counselors. It is time now to begin preparation for good programs and a worthy offering.

To W.M.S. PRESIDENT and PROGRAM CHAIRMAN:

At a Thanksgiving service last November a new note of praise was sounded: "We thank Thee, O God, that we are responsible," said the minister who offered the prayer for the great congregation. "We are responsible!" The privilege of responsibility in the Kingdom of God!

Responsible for the Homeland—Recognizing this Christian obligation Woman's Missionary Union again is planning for the observance of a "Week of Prayer for Home Missions." The inclusive dates this year are March 4-8. Every W.M.U. leader is urged to ask her constituency to keep those five days free from social and other conflicting engagements. All such leaders are also asked to request their pastors to avoid having meetings in the churches that week which would interfere in any way with the fullest participation in this Week of Prayer. Religious destitution in the homeland is the reason for this year's Nation-wide Baptist Evangelistic Crusade, with its emphasis upon soul winning and enlistment. Even so is the March Week of Prayer observed, to increase the feeling of responsibility for the winning of souls through prayer for and contributions to the work of the Home Mission Board.

Responsible for Preparatory Study—All such gifts and prayers will be multiplied if there is careful study of the book entitled "Give Ye Them to Eat." This book has been published by the Home Mission Board, one free copy being graciously given to each W.M.S. and Y.W.A. organization. The exceptionally qualified author is Mrs. B. A. Copass, president of the Texas W.M.U. The purpose in publishing the book is that it be studied by W.M.S. and Y.W.A. members well in advance of March: it is hoped that it will be studied in January or early in February and that a sufficient number of extra copies will be purchased so that every member of each organization will read the book before March, even as each person in the classes will have carefully studied it by that time. Extra copies are to be secured at 25c each from State Baptist Book Stores. The Union is deeply indebted to Mrs. Copass and to the Home Mission Board for this book, with its very meaningful title.

Responsible for Programs—Thanks would also be expressed to the missionaries and others connected with the Home Mission Board who contributed articles and other material as furnished in this W.M.S. folder. The illustration on its front page is the effective arrangement by Miss Ethel Winfield of pictures furnished by Mr. Joe W. Burton, whose current events items are gratefully acknowledged on page 6. Much other supplemental material assembled by Mr. Burton will be found in current issues of Southern Baptist Home Missions, a year's subscription to which costs only

25c a year from Baptist Home Mission Board, Atlanta, Ga. Why not subscribe in your pastor's name?—Deepest gratitude is herewith expressed toward Miss Mary Nelle Lyne of Kentucky and the other members of the committee that formulated the plans for the programs and other plans of this Week of Prayer. Among the suggestions was that each of the first four days use only one hour for its program but that the entire day be used on Friday, the 8th, as a "Day of Prayer and Praise." The committee also suggested that the Home Mission Board furnish free to each Woman's Missionary Society one copy of the following: a chart of its mission fields setting forth the work being done at present, the pressing needs and future possibilities; an appropriate map and picture sheet. Their usefulness will be increased if these Home Board helps are shared with the W.M.U. young people's organizations and with the society's Business Women's Circle, whose program for observance of this season of prayer will be found in the March issue of Royal Service.—Deepest gratitude is felt toward Mrs. A. T. Robertson of Louisville, Ky., for the devotional for each day's program in this folder. The program outlines are on pages 13, 19, 25, 29. Friday's program commences on page 34. Please feel personally responsible that each day's program be carefully planned and prayerfully presented. Monday's program includes the "Appeal" as written by Dr. J. B. Lawrence: it merits careful study.—This is true also of the W.M.U. young people's programs as furnished by Miss Juliette Mather: surely every W.M.S. gives thanks that it is responsible for fostering the young people in their observance of the home mission season of prayer.

Responsible as Stewards—Ask each of the young people's organizations as well as your society to set a goal for its offering, the hope being that each may far exceed last year's gifts. One of the finest aids thereto will be the early and prayerful distribution of the offering envelopes. It is earnestly desired that during Feb. each W.M.S. member and every other "willing-hearted" woman of the congregation will be given one of the envelopes with its stimulating information and with her name inscribed thereon. Lay it upon the hearts of the counselors and mothers of the W.M.U. young people to have the most generous response through directed use of the envelopes. Examine carefully the long list of causes included in the \$130,000 goal of the Annie W. Armstrong Offering as set forth on pages 2-4 of this folder and in the February issue of Royal Service. An explanation of the offering's name will be found on page 24.—Highly important is that the offering be carefully ingathered. When you are assured that the major part has been secured, please forward according to your state plan. Take extra precaution and try to have each of the young people's organizations see to it that when the offering is forwarded it is clearly marked: "Annie W. Armstrong Offering for Home Missions." Glean and glean again for every possible contribution toward the high goal of \$130,000. It may be that God will again graciously grant receipts far beyond the goal. Especial attention is called to the article in March Royal Service by Miss Willie A. Carrico of Kentucky. The title of the article is: "Prepare Ye for the Ingathering."

Responsible to Pray—Humbly is this responsibility acknowledged and assumed in the observance of a week devoted to prayer for the homeland. Give? Yes, but first pray that the gift will be an evidence of thankful responsibility! Study? Yes, but first pray that all such study

of the preparatory book and of the week's programs will be surcharged with prayer and that Friday, March 8 will truly be a day of prayer and praise! Ask members of the society's Intercessory League of Shut-ins to join in this intercession. Be ready at the close of the week to give to League members and to others in the society for their further intercession an additional list of lost people in the community and of unevangelized sections of the southland.—Kathleen Mallory, W.M.U. Executive Secretary.

CHRISTMAS WEEK WITH THE NAVAJOS

Instead of the usual Christmas tree service this year, Rev. Roger A. Pryor, Home Mission Secretary to the Navajos near Farmington, New Mexico, observed Christmas in a more personal way. Each morning during Christmas week he loaded his trailer with clothing, medical supplies, toys, and food. He, Mrs. Pryor, and one of the Farmington friends went from hogan to hogan adapting themselves to their greatest needs. In all he traveled 411 miles, visited 74 hogans, and 5 trading posts. In addition, there were 34 families who came to his home for clothing and medical treatment. During the holidays he distributed 36 pounds of candy, 2 boxes of oranges, and 6 of delicious apples. There were about 500 toys and dolls, and perhaps 45 pounds of nuts, as well as about 1500 articles of clothing.

It would have made you weep with joy to see the happy faces of these poor people when the missionary Santas drove up to their homes. This method took longer and cost more than a large one-day service, but they were better able to deal with their moral, physical, and spiritual needs.

There were amusing as well as pitiful experiences. At one of the trading posts brother Pryor noticed a little boy who had on a coat much too large. The coat tail reached below the boy's knees, and the sleeves were at least six inches too long. After looking among the clothing supplies he found a coat that seemed about the right size. Brother Pryor handed it to the boy and asked him to see if it would fit. Imagine their surprise when he removed the large coat and stood before the group without a stitch underneath! Luckily there were other articles sent by friends besides the coat! A similar case happened two days later. A ten-year-old girl was wearing a very ragged dress. Brother Pryor, finding a dress that he thought would fit her, told her to see if it was all right, meaning for her to hold it up to see about the width and length. Before anyone could stop her she pulled the neck string, the old dress fell to the ground, and there she stood with practically nothing on!

These are just two instances to show their condition during the extremely cold winter. Many are in dire need of medical attention. Every day several come to the Pryor's home for help. The supplies sent from friends throughout the South have made it possible for him to reach more people this year than ever before. During Christmas week 83 boxes came from 42 towns and 14 states. It is difficult to say just how many actual conversions there were, although in every home and service the plan of salvation was carefully explained. Because of their love for the missionaries and appreciation for all done for them, many made confession of faith. Everywhere he found spiritual as well as physical hunger, and perhaps more of them understood than we realize.

Brother Pryor says there is a great deal of sickness and suffering on the Reservation. It was an unusually hot, dry summer. Grass died

(Continued on Page 9)

The Baptist Record

Published every Thursday by the
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Board

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A. L. GOODRICH, Cir. Manager
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advance.

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1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
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Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

Smith: "Is your wife economical?"

Jones: Sometimes. She used only
30 candles on her fortieth birthday
cake."—Ex.

To Relieve
Misery of

COLDS

take 666

LIQUID, TABLETS, SALVE, NOSE DROPS

Pains in Back, Nervous, Rheumatic

Wrong foods and drinks, worry, overwork
and colds often put a strain on the Kidneys
and non-systemic and non-organic Kidney
and Bladder troubles may be the true cause
of Excess Acidity, Getting Up Nights, Burn-
ing Passages, Leg Pains, Nervousness, Dizzi-
ness, Swollen Ankles, Rheumatic Pains, and
Puffy Eyelids. In many such cases the di-
uretic action of the Doctor's prescription
Cystex helps the kidneys clean out Excess
Acids. This plus the palliative work of
Cystex may easily make you feel like a new
person in just a few days. Try Cystex under
the guarantee of money back unless com-
pletely satisfied. Cystex costs only 3c a dose
at druggists and the guarantee protects you.

MISSISSIPPI BAPTIST DEBT-PAYING NOTICE

FIELD WORKER.....

This is to notify the office that

Name

Address

Church

Association

has taken Certificate No. for dollars

to retire Mississippi Baptist obligations before 1945. (This is a 3 year
Certificate).

Annual Payments Made

1940 1941 1942

Envelopes Desired.....

Member 5 M Club?..... Former..... Present.....

The above card is the new card used for membership in the NOW
CLUB. Many Baptists are anxious to see Mississippi Baptists out of
debt. Doubling the 5000 Club will do it. Fill out the above card and send to

MISSISSIPPI BAPTIST CONVENTION BOARD

P. O. Box 530, Jackson, Miss.

S. S. ATTENDANCE, FEB. 4

Jackson Southside Church 37
Jackson Davis Memorial 79
Jackson Van Winkle 36
Bethlehem Church 36
West Laurel Church 315
Crystal Springs Church 94

—O—

B. T. U. ATTENDANCE, FEB. 4

Jackson Southside Church 57
Jackson Davis Memorial 116
West Laurel Church 199
Eden Church 25
Crystal Springs 112

—BR—

Skjold—Why do you think this
country has been having so many
earthquake shocks lately?

Bjones—Oh, they're nothing se-
rious. Just nature's way of getting
the people all set for the 1940 po-
litical landslides.

—BR—

Dear Doctor: "My pet billy goat
is seriously ill from eating a com-
plete leather-bound set of shakes-
peare. What do you prescribe?"

Answer: "Am sending the 'Liter-
ary Digest' by return mail."

—BR—

SUBSCRIBE TO THE BAPTIST
RECORD.

"Build-Up" Important Protector of Women

A weak, undernourished condition
often enables functional dysmenor-
rhea to get a foothold; thus leads
to much of woman's suffering from
headaches, nervousness, other
periodic discomfort.

CARDUI'S principal help for such
distress comes from the way it
usually stimulates appetite; in-
creases flow of gastric juice; thus
aids digestion; helps build energy,
strength, physical resistance to
periodic pain for many.

Another way, many women find
help for periodic distress: Take
CARDUI a few days before and dur-
ing "the time." Women have used
CARDUI for more than 50 years!

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. Lawrence, Executive Secretary

Joe Burton, Publicity Secretary

January Receipts

Home Mission Board

Southern Baptist Convention

Cooperative Program\$ 29,191.25
Designations 2,267.74
100M Club 5,111.63
Annie W. Armstrong
Offering 246.75

Total.....\$ 36,817.37

Total Jan., 1939\$ 29,705.39

Increase (nearly 24%) ..\$ 7,111.98

—O—

NEW WORK LAUNCHED IN PICKWICK DAM AREA

New York in the Pickwick Dam
area, including parts of Tennessee,
Alabama and Mississippi, was
launched by the Home Mission
Board at its monthly meeting Feb. 1.

As the Board's new missionary
in this TVA field including parts
of three states, Rev. Percy Ray of
Myrtle, Miss., will begin his duties
at once in this large territory of
Federal Government activity.

Two other workers were appoint-
ed by the Board—Dr. Chas. H.
Brown, Benedict College, Columbia,
S. C., and Dr. R. B. Gayden,
Natchez, Miss., both teacher-mis-
sionaries in a Negro ministerial edu-
cational program which now in-
cludes workers in nearly a score of
southern states.

An income of \$45,434 from the
Bottoms Trust Fund has been made
available, Dr. J. B. Lawrence,
executive secretary-treasurer, an-
nounced. This income, representing
earnings of last year, will be ap-
propriated for work in 1940, he said.

The Bottoms Fund, Dr. Lawrence
explained, has earned about \$50,000
for Home Mission work each year
for five years.

January receipts were up nearly
24% over the first month of 1939,
the treasurer said, the total receipts
being \$36,817.37 as compared with
\$29,705.39 in January last year.

—O—

NEW BOOK EMPHASIZES ETERNAL PRINCIPLES

By Noble Y. Beall

A restatement of the fundamen-
tal, vital principles is given in
Stewardship Applied In Missions by
J. B. Lawrence, which the Home
Mission Board will bring from the
press by March 1.

Few men among us today are bet-
ter prepared by training, long
years of experience, and passionate
concern for the evangelization of
the world than Dr. Lawrence to
write a new book on stewardship
and missions. He knows the biblical
teachings underlying these two
major themes; he has had immediate
touch with mission work over a
period of nearly a half-century. He
has been a pastor, educator and ad-
ministrator. He is now leading the
Home Mission Board in the largest
mission program of its ninety-five
years of glorious history.

The major thesis of his book is
that all of life is a trust from
God. He deals with time, talents,
and possessions in a different, fresh-
er way. One chapter especially,
"Stewardship of Experience," which
is inspiring, challenging, and thrill-

ing, justifies the publication of the
book.

Brilliantly written, the book will
appeal to all classes of readers. It
is well arranged for mission study
classes in church schools of mis-
sions, conferences and assemblies.

—O—

MISSIONARY MAKES SOUND INVESTMENT

Several weeks ago a man who
lived "down by the river" stopped
Rev. L. C. Bennett, missionary in
charge of the Home Mission Board's
rescue mission in Jacksonville, Fla.

"There is a man living down by
the river," the missionary was in-
formed, "who has a ten-year-old boy
who is not in school because he
really doesn't have anything to
wear. The man does not drink, but
he cannot get work. I thought that
he might get some clothes through
the mission."

The missionary went to the boy's
home, carried him to a store, and
fitted him in new clothes from head
to foot.

For some time Brother Bennett
says that he did not see the boy
nor his father, but he heard that
the lad was making good grades in
school.

"About the middle of December,"
says Brother Bennett, "the father
and boy came into the mission serv-
ices. Three days in succession they
came and at their third service both
made profession of faith in Christ.
I think the money spent for clothes
was a good investment."

—O—

BAPTIZED CONVERT RETURNS TO MEXICO

When a convert who was about
to return to Mexico asked to be bap-
tized before her departure, Rev.
Elias Delgado, Mexican missionary
in Corpus Christi, Texas, secured
the cooperation of an Anglo pastor
in order to grant the request.

"This lady was a candidate for
baptism who suddenly learned that
she had to return to Mexico and
did not want to leave before she
was baptized," says Brother Del-
gado. "We did not have hot water
in our church, and I had been sick,
so I took her to the Park Avenue
Baptist Church and the good pas-
tor there baptized her."

In the real spirit of missions, the
American pastor and church coop-
erated with the Mexican missionary
to send back to Mexico a real wit-
ness of the Gospel.

—BR—

W. M. U.—

(Continued from Page 8)

—O—

and there was little water for the
sheep or the Navajos themselves.
Now it is terribly cold and wet. For
lack of clothing and medical atten-
tion many have severe colds, in-
fluenza, and pneumonia. The snow
is so deep around their homes that
it is impossible to minister to their
needs effectively. He often has to
go to them on foot.

Brother and Mrs. Pryor will con-
tinue to need your prayers and are
deeply grateful for your interest.

MISSISSIPPI BAPTISTS

(Continued from Page 7)

Clear Branch—Rankin
Mt. Creek—Rankin
Fort Bayou—Jackson
New Shiloh—Carroll
Ocean Springs—Jackson
Greenville, Tabernacle—Deer Creek
Morgan City—Leflore
Lock Station—Panola
Hollywood—Riverside
Daniel—Hinds—Warren
Pleasant Hill—Smith
Handsboro—Gulf Coast
Biloxi, II—Gulf Coast
Center Hill—Smith
Paul—Tate
Stonewall—Clark
Red Hill—Perry
Calvary—Perry
Rocky Hill—Smith
Salem—Scott
Wilkerson Memorial—Smith
Pulaski—Scott
Mt. Moriah—Tishomingo
West Side, Natchez—Franklin
Potts Camp—Marshall
Longview—Oktibbeha

Macon, W. Side—Noxubee
Topeka—Lawrence
Spencer Memorial—Jackson
Calvary—Jones
Divided Ridge—Yalobusha
Pleasant Ridge—Itawamba
Ozark—Itawamba
Union—Perry
Bay St. Louis—Gulf Coast
Pass Christian—Gulf Coast
Covenant—Choctaw
Camp Ground—Yalobusha
New Prospect—Tishomingo
Mt. Virdin—Tishomingo
Cross Roads—Tishomingo
Highland—Tishomingo
Pharsalia—Panola
Van Winkle—Hinds—Warren
Moak's Creek—Lincoln
Pilgrim's Rest—Yalobusha
Sharon—Smith
Silvian Grove—
Hopewell—Yalobusha
Bethlehem—Leake
Acy Memorial—Carroll
Tinsley—Yazoo
Siwell—Hinds—Warren
Antioch—Monroe
Sauls Valley—Lawrence
Oldham—Tishomingo
New Prospect—DeSoto

DESCRIBES INFLUENCES
WHICH PRODUCED
NEW BOOK

A background of Italian birth and training, plus his long association with American life, provides both the material and basis for his new book, "The Stranger Within Our Gates," according to Dr. J. F. Plainfield.

Recently brought from the press by the Home Mission Board as a new mission study book, this readable volume presents a unit analysis of the Christianization and Americanization of the foreigner, written by one who is himself one of the most interesting examples of the alchemy which he calls "Christian Americanization."

Writing further of his Italian background and American associations, Dr. Plainfield says that these two influences "at once circumscribe the scope of this study and give the viewpoint necessary to the understanding of the task from the standpoint of both the foreigners and Americans: The first, by previous similar racial, religious, social and political ties and conceptions; the second, after years spent in close contact with the Christian leaders and institutions of learning in America. That, coupled with a rich Christian experience and ministry, has prepared me for the active missionary life and intensified my love of everything truly American.

"I grew up in Northern Italy near where four nations touch each other, France, Switzerland, Austria (now Germany) and Italy. My early steps were guided along the pompous highways of the Roman Catholic church with surroundings of such pageantry and splendor as would capture the eye and imagination of a sensitive soul. To be a zealous believer was my constant effort; to become a priest was the great ambition of my life.

"For years I studied the hardest courses offered by the schools of Italy under the scrupulous and rigorous supervision of the Salesian

Fathers, with the stimulating perspective of the highest rank possible in my chosen life. My brother William, now archbishop of the Roman Catholic church and papal delegate to the Philippine Islands, fired my imagination by his life and attainments and affected by choices by his learning and example, I wanted to follow him.

"After years of teaching in the schools of Italy I was commissioned a missionary to South America under the Catholic banner and through a providential shipwreck landed in Brazil. I looked forward to the time when I could expound brilliantly the teachings of my church and defend it against all attacks. I felt myself called to be a defender of the faith. Had I not stood up in the midst of a group of boys, when only 11 years of age, and imagined that I was preaching to the heathen? Had I not drawn pictures of the Virgin Mary in the sand and pledged my service to her in the defense of her Christ child? Had not the teachers in the Salesian seminaries called upon me to answer the thesis of the enemies of the church when I was studying philosophy? How proud I was when commended for my ability to dismantle the arguments of infidelity! Yes, defender of the church, of the faith, of the pope!

"Just at this time I became conscious that I had missed something. While searching for the meaning of life and crying my eyes out in the anguish of my soul, for I felt the need of a personal Saviour, something happened. I had all but despaired of breaking the bonds of spiritual slavery, of which I had become painfully aware, when God raised up in Pernambuco, Brazil, a flag-bearer of Christ in the person of Rev. Solomon L. Ginsburg, missionary of the Foreign Mission Board of the Southern Baptist Convention. Through his articles in a local daily newspaper, O. Recife, and nightly secret meetings with another missionary of the same Board, Rev. William H. Canada, I was at first aroused and then greatly

disturbed and perplexed by doubts and fears. My interest in evangelical Christianity grew until I could remain a Catholic no longer and by a rope flung out of a window I climbed out of the monastery in the darkness of the night, never to return to it.

"Shortly after this, through prayer, meditation and the constant reading of the Bible, I found the joy of forgiveness. The preaching of the gospel soon followed.

"For almost 35 years I have carried the flag of the gospel handed to me by the missionaries of the cross in Brazil. I have carried it through persecutions and trials, in taunts and tears, in poverty and want, in sickness and in health from North to South Brazil, then into North America from Vermont to Florida, to Italians, Cubans, Brazilians, Portuguese, French and Americans and, finally by letter over the ocean and across into Europe, and Italy, where the fires of the gospel, once aflame, had died out. There some who had long sought the light of God in vain, were encouraged by my testimony, believed and found the way that led to Christ and into a life of happiness, peace and service.

"Oh! The thrill of it
The lure of it
As still of it I think."

One day when the venerable Edward Everett Hale was on a visit to New York, he entered a crowded street-car. A lad rose and politely offered the old man his seat.

Dr. Hale took it, saying in his hearty way as he did so: "Thank you, my boy, thank you. I'll do as much for you when you are eighty, if I happen to be around then."

Passenger: "Conductor, that fellow sitting opposite us is a lunatic and is scaring my wife and children. He claims he is George Washington."

Conductor: "I'll take care of the matter. (Shouting) 'Next station, Mount Vernon!'"

VI

"If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If heaven's gift has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other's hand can heal;
If some great truth the speaking skies to me reveal;
Then, I must go a broken and wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away;
God's gifts are like His flowers which show their right to stay,
By giving all their bloom and fragrance away;
Riches are not gold, nor land, estates or marts—
The only wealth that is, is found in human hearts."
—Selected.

GOOD MANNERS IN THE
CHURCH

I wonder if we do not need to give some thought to our behaviour in the "house of God?" We need to know how to treat church property, pews, song books, Bibles, etc. We should never handle song books roughly, nor leave them open on the seats, nor turn down the corners of leaves, making "dog ears" of them, and when through with them they should be placed in the holder on the pew rack, right side up. We should always be considerate of the entire group. A proper consideration for the whole group would make us close all doors behind us, thus preserving the heat in the winter, and shutting out distractions at other times. This consideration for others would also make us move down on the seat when the usher wishes to seat some one by us, instead of turning sideways and letting the person push in. This consideration for others would keep us from flipping the leaves of a song book while the preacher is preaching, rubber necking while people are being seated, speaking to neighbors and friends, looking off into space as if we had no interest in the service. Again, it would cause us to sit erect and face squarely and with an interested face the preacher, thus helping him to better deliver the message God wants to give us through him. It would make us pray for the whole service, the choir, the preacher, the worshippers, everybody and everything connected with it.—B. C. Land.

Grandma Jackson and her young grandson were riding on a train. Grandma had dozed and suddenly she sat up. "What was the station the conductor called?" she asked the boy.

"He didn't announce any station; he just put his head in the door and sneezed."

"Get the bundles together quickly," said Grandma. "This is Oshkosh."

Sund
Dep

E. C. W
JOHN A
MISS RUBY T

MISSISSIPPI
SCHOOL

First Bapt
Miss,
Theme: I P

DR.

Walker W
president; G.
president; E
Point, secreta

Tuesday,

10:00—Prai
Edwards.

10:20—Wor

10:35—Resp

10:45—Dev

Holland.

11:00—Mus

11:05—Our

—Mrs. O. M.

11:15—Mess

Call.

11:55—Ann

missal.



REV. C

1:30—Prai
Edwards.

1:45—Devot

Holland.

2:00—The

Miss Ruby T

2:20—Inter

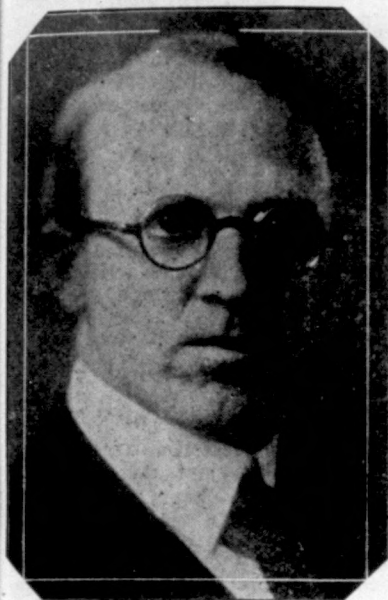
Girls—Miss M

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

MISSISSIPPI BAPTIST SUNDAY SCHOOL CONVENTION

First Baptist Church, Kosciusko, Miss., March 5-6, 1940
Theme: I Press On.



DR. R. G. LEE

Walker W. Jones, Philadelphia, president; G. C. Hodge, Biloxi, vice-president; Emmett Ruble, West Point, secretary.

Tuesday, March 5—Morning

10:00—Praise and Prayer—E. C. Edwards.
10:20—Words of Welcome.
10:35—Response.
10:45—Devotional Thought—C. Z. Holland.
11:00—Music.
11:05—Our Books and Book Store—Mrs. O. M. Jones.
11:15—Message—Sec. D. A. McCall.
11:55—Announcements and Dismissal.



REV. C. Z. HOLLAND

Afternoon

1:30—Praise and Prayer—E. C. Edwards.
1:45—Devotional Thought—C. Z. Holland.
2:00—The Elementary Group—Miss Ruby Taylor.
2:20—Intermediate Boys and Girls—Miss Mary Alice Biby.

2:40—Music.
2:45—Vacation Bible Schools—F. J. Chastain.
3:05—Department Conferences: Administration, H. E. Iingraham; Extension, H. L. Rhodes; Adult, William P. Phillips; Young People, E. C. Williams; Intermediate, Miss Mary Alice Biby and John A. Farmer; Junior, Miss Carolyn Madison; Primary, Mrs. B. Whitfield; Beginner, Mrs. W. L. Day; Cradle Roll, Miss Mary Ellen Caver; Vacation Bible School, J. B. Smith.
4:30—Adjourn from Conference Rooms.



SEC. D. A. McCALL

Evening

7:00—Praise and Prayer—E. C. Edwards.
7:20—Devotional Thought—C. Z. Holland.
7:35—Young People and Adults—Wm. P. Phillips.
8:05—Music.
8:10—Message—Dr. R. G. Lee.
Wednesday, March 6—Morning
8:30—Department Conferences as on Tuesday Afternoon.
10:00—General Assembly.
10:10—Praise and Prayer—E. C. Edwards.
10:25—Devotional Thought—C. Z. Holland.
10:40—Enlargement and Bible Study for Evangelism—H. E. Iingraham.
11:10—Reports and Announcements.
11:20—Music.
11:25—Message—Dr. R. G. Lee.
12:00—Final Adjournment.

The good people of Kosciusko will furnish bed and breakfast free to all who attend. The pastor of the host church is Rev. Rowe C. Holcomb, and the Sunday School superintendent is Mr. J. E. Sweany. Please write if you want entertainment for the night.

Father: "Now I'm giving you a good job in my mill I want you to work your way up."

Son: "But Father, there's no future in it. I want to work in some place where I can marry the owner's daughter."

Mother: "No, Jimmie, for the third time I tell you that you cannot have any more desert."

Jimmie: "All right; but I don't see where dad gets the idea that you are always changing your mind."

BILOXI FIRST

January 21-28 was truly a great week in the life of the First Baptist Church, Biloxi, and of the Gulf Coast Association. Miss Mary Alice Biby, Southwide Intermediate leader, and Mr. John Farmer, State Intermediate leader, held a conference in the First Baptist Church, Biloxi, each evening, and in from four to six churches in the association each day. Influenza and pneumonia prevailed throughout the country and the temperature was lower than it had been in forty years, but conferences were held with every church in the association. Not all conferences were held in church buildings. Some were in homes and some in schools. One was scheduled to be held in the depot in one place, but when the time arrived the agent who was also Sunday school superintendent, was sick so it was held in his room.

Mr. Farmer and Miss Biby brought to us new life, new ideas, plans and programs that were practical, and renewed inspiration, courage, hope and determination to build better and greater churches.—G. C. Hodge.

"You, there, in the overalls!" shouted the cross-examining lawyer, "how much are you paid for telling untruths?"

"Less than you are," retorted the witness, "or you'd be in overalls, too."

The aviation instructor, having delivered a lecture on parachute work, concluded:

"And if it doesn't open—well, gentlemen, that's what is known as 'jumping to a conclusion.'"—Ex.

BISHOP CANNON SENDS MESSAGE

Dr. George Buttrick, President, The Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Fellow Members of the Executive Committee of the Federal Council:

Deeply regret inability attend meeting. President Roosevelt's peace proposals involve ultimately and inevitably relations of Church and State to an unpredictable degree. Federal Council cannot presume to represent either American or World Protestantism to the extent indicated by the President's proposals. Hope Committee will clearly recognize limitations of the power of the Council while earnestly expressing purpose to cooperate to secure peace without violation of principle of separation of Church and state.

(Signed)

James Cannon, Jr.

Professor (to bright freshman): "How would Shakespeare have said, 'I see a bow-legged man'?"

Freshie: "Eh—Ah! What is this I see? 'Tis a man walking in Parentheses."

"Why did Ikey invite only married people to his wedding?"

"Well, in that way he figured that all the presents would be clear profit."—Exchange.

DON'T Scratch!
You risk infection!
To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting
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Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

With this fine array of letters, you need few words from me. Just a gentle reminder please, that you remember our children at the Orphanage, and our Miss Annie Laurie McLellan at the Baptist Bible Institute. If you have only a small gift, send it, and if you have a larger gift, send that. We need them all.

We have received for the month of January \$11.75 in all, \$5.65 of which goes to Dr. Hamilton for Miss Annie Laurie's scholarship at B.B.I. and \$6.10 to the Orphanage. Probably we can have a detailed report next week.

We are also saving our Bible study for next week. In the meanwhile, read the twenty-sixth chapter of Acts about Paul's defense before Agrippa.

With love,

Mrs. Frances Steele

Philadelphia, Miss.,
Jan. 25, 1940

Dear Mrs. Steele,

May I join your happy band of boys and girls for just a short visit?

I'm a little girl ten years old. I go to school every day and am in the fifth grade. I also go to Sunday school every Sunday. My mother is our teacher. We have an awfully nice time, each of us doing our part. She has promised us a little Sunday school picnic and we're so anxious for the time to come for we like picnics.

Say, girls, how did you spend your last summer's vacation? As soon as my school was out, I entered singing school. I enjoyed it. I learned alto and sang some in quartets.

Mrs. Steele, don't let the waste basket get this as this is my first time to ever write to a paper. My Sunday school class is going to send a little gift box to the orphans soon. Much love to you all.

Willie Faye Withers

I like what you say about learning to sing, Willie Faye. There isn't anything much sweeter than the harmony of a good alto voice with other voices. Learn all you can about music and you'll never regret it.—F.L.S.

Myrtle, Miss.,
Jan. 25, 1940.

Dear Mrs. Steele,

We are two little brothers, ages 10 and 7 years. We go to school at Myrtle. Our mother reads the Baptist Record every week. We enjoy the letters so much. We go to church at Myrtle. Brother Percy Ray is our pastor. We love him lots. We like to hear him preach. We can not go to Sunday school every Sunday in winter as we have to walk two and a half miles to church. We go every first and third Sunday—those are our regular days for service. Our mother goes with us to church. We have all had flu but the Lord is helping us to get well. We have two little sisters, Virginia and Mary Ann, and a little brother named Joe. We love them so much.

We hope we have not written too much for you to put this in the Children's page. We are saving our pennies for the orphans. We will write again soon and send our pennies. If you please print this, we promise not to write so much next time.

Love to all,

John Wesley and Leon Bannister
John Wesley and Leon, you are cordially welcomed into the Children's Circle and we are happy to have your letter on our page. We are glad that you are saving your pennies for the orphans.—F.L.S.

Enterprise, Miss.,
Jan. 25, 1940.

Dear Mrs. Steele,

This is our second time to write to the circle and we like it very much. We are sending ten cents for the orphans.

We have given our Sunday school class, which is Intermediate, the name True Blue Girls. Our colors are dark blue and gold, our aim is to be true witnesses. Verse: "I have chosen you . . . that ye should go and bring forth fruit." Our song, I would be true.

Rev. D. L. Stennis is pastor.

Love,

True Blue Girls.

True Blue Girls, we thank you for your gift. You have a fine name, pretty colors, an aim worth having, an inspiring verse and an appropriate song. Success to you! May you grow and prosper.—F. L. S.

Laurel, Miss.,
Jan. 26, 1940.

Dear Mrs. Steele:

I am a little girl 7 years old. I am in the second grade at school. I go to Sunday school every Sunday. I have a grandmother 62 years old visiting in Washington, D. C.

I enjoy the Children's Page every week very much. I hope to see my little letter in print for I want to surprise my little friends.

Your new friend,

Jerry Louise Jones.

We're glad you like the Children's Circle, and glad, too, that you are a part of it now, Jerry Louise. Write again soon.—F. L. S.

Paynes, Miss.,
Jan. 26, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it very much. I am nine years old and in the fifth grade. My school teacher is Mrs. Eloise Jones. I like her very much. My Sunday school teacher is Mrs. Jewel Brown. I go to Sunday school and B.Y.P.U. every Sunday. Our pastor is brother J. B. Ray. I am sending ten cents to be used any way you see fit.

Your new friend,
Dot Cole.

I believe your offering is needed more on our scholarship fund than anywhere else this time, Dot. Accept out best thanks for remembering your gift.—F. L. S.

Clinton, Miss.,
Jan. 26, 1940.

Dear Mrs. Steele:

I am going to try to write to you every week. I am sorry I have not been writing to you.

I have been sick with flu but I did something good while I was sick. I learned the books of the Bible. I have seen God's handiwork—the snow.

I am not going to school. I have cut a poem out of the paper that I am sending you.

Lots of love,

Lillie Jean Goodrich.

You really used the time, while you were sick to good advantage, Jean. The man in your poem is "some worrier" isn't he? I hope you are well and back in school now.—F. L. S.

Brookhaven, Miss.,
R. F. D. No. 2,
January 27, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I read the Record regularly and enjoy it very much, especially the children's page. I am ten years old but soon will be eleven. My birthday is in March.

I have a brother named Wilmer

and a sister named Aronelle. Aronelle goes to college at Copiah-Lincoln Junior College. I go to Sunday school every Sunday and to school every day except Saturday. I have a sweet school teacher. My Sunday school teacher is sweet, too. Our pastor is Bennie Hemphill. I am a member of the New Prospect Baptist Church. I went to church every Sunday in 1939 and received a medal for an honor.

I hope to see my letter in print and not in the waste basket.

Your new friend,

Vonville Lofton.

Vonville, some little girls your age that I know are going to school on Saturday too. They are making up some lost time. Happy birthday to you—when it comes.—F.L.S.

Goodman, Miss.,
Jan. 28, 1940.

Dear Mrs. Steele,

This is the first time I have had the privilege of writing to the Children's Circle. I am a little nine years old. I will be ten on February ninth. I am in the fifth grade. My teacher is Miss Blanche Sparkman. I am sending my money for our B. B. I. girl. I know Miss Annie Laurie already. She finished school at the junior college here. She is a fine sweet girl. I go to Sunday school and church. My Sunday school teacher is my mother. Our pastor of Goodman Baptist Church is Brother Madison Flowers. My B. Y. P. U. leader is Mrs. Madison Flowers. I have a little brother five years old. His name is Jack. I have been reading the Children's Circle. I hope you can find room for this to be put in the Baptist Record. My mother takes the Record.

A new friend,

Jane McDaniel

Jane, we are glad to have these good words about Miss Annie Laurie from one who knows her, though we already had a high opinion of her. She will also appreciate your wish to have a part in her preparation for her life work. We thank you, too.—F.L.S.

Ackerman, Miss.,
January 28, 1940.

Dear Mrs. Steele,

It has been so long since I wrote to you that I can hardly remember it. I hope you folks are all well this bad weather. We are all fine. Monday night, January 22, we had a big snow. It was mighty deep. I thought it was eleven and one-half inches deep. I am enjoying the third grade very much. We have a good teacher, Miss Elvie Lee Gillis, and I think a lot of her too. We have four studies now: they are arithmetic, spelling, geography and English. They are all easy. We have 46 in

our room. I will soon have a birthday. The fourth of next month I will be nine years old. I still enjoy your circle very much. I am sending ten cents for the B. B. I. scholarship. If you think it best for it to be sent there.

Yours truly, as ever,

Mary Ellen Oswalt

Mary Ellen, we are glad to hear from you again. It will be a pleasure to place your contribution on our scholarship fund. Thank you.—F. L. S.

Kosciusko, Miss.,
Jan. 28, 1940.

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I read the Children's Circle every week and enjoy it very much. I am a little girl nine years old. I go to school every day. I am sending 10c for the orphanage.

Mary Louise Rogers.

Mary Louise, now that you've found how easy it is to write to the Children's Circle, I hope you'll do it again. Thank you very much for sending a dime for the orphans.—F.L.S.

Kosciusko, Miss.,

Dear Mrs. Steele,

This is my first time to write for our family has just started taking the Baptist Record. I am a little girl twelve years old and I am in the seventh grade. I have four teachers and I like them very much. I go to Sunday school and church. I hope you will not throw my letter away because I want to see it in the Baptist Record. (Continued on page 13)

Wake Lazy Insides All-Vegetable Way

Thousands turn to this way to get relief when they're lazy intestinally and it has them headachy, bilious, irritable, listless: A quarter to a half-teaspoonful of spicy, aromatic, all-vegetable BLACK - DRAUGHT on your tongue tonight, a drink of water, and there you are! Thus, it usually allows time for a night's rest; acts gently, thoroughly next morning; so relieving constipation's headaches, biliousness, bad breath. BLACK - DRAUGHT'S main ingredient is an "intestinal tonic-laxative," which helps impart tone to lazy bowel muscles. The millions of packages used prove its merit. Economical, too, 25 to 40 doses: 25c.

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STATE SECRETARY
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JACKSON, MISS.

Meditation

"Doing what he says is the evidence of Salvation (John 14:21-23). I may have frequent doubts, but if I do what he says, I have the clearest evidence. I may have definite instruction as to his will for me. It is the Bible. I have the Spirit for my teacher that I may not go astray in learning his will for me. The important thing is that I do it."—B. A. U. Quarterly.

A Foreign Mission Study Course book is just off the press. You will want it for your personal library and also to use in a class for your young people. The name "Modern Macedonia." It is a brief history of the people and Baptist religion in Europe with stories of our missionaries in Rumania, Italy, Spain, Hungary, and Yugoslavia. 50c at The Baptist Book Store.

Plans For Carroll County

Pastor Earl Waldrup of North Carrollton, now student in Mississippi College, reveals plans for Carroll County. He sees the possibilities of a "Training Week" for each church in the county. The plan includes a study course for the different departments of Training Union and the organization of unions in churches that do not have them, a Sunday School Study Course with the organization of a Sunday school in churches that have none, a Vacation Bible school conducted during the morning, and using every occasion to do personal soul winning. This is a worthy plan and we shall watch the progress of it with keen interest. All pastors and other interested Baptists in Carroll County will cooperate in such a plan and thus assure its success.

Off For Meridian February 23-24

The fifth annual conference for Associational Officers and workers will be held in Meridian, First Church, February 23-24. We are anxious that every Associational officer be present. This will include the Moderators as well as the Training Union officers. We are anxious also that all pastors be present at the sessions. We will have interesting reports of our work for the past four years, and will announce plans for the future. The program will begin at 10:00 a. m. Friday morning the 23rd and will close at noon Saturday the 24th. The Meridian churches will entertain with free bed and breakfast.

We are glad to add the name of Miss Rhoda Barlow to our list of Training Union Directors. Miss Barlow has been elected director of the Harrisburg church in Simpson County. They have three unions, Junior, Young People's and Adult with a membership of fifty. They have the 1940 Calendar of Activities and will use it as a guide in

their general activities through the year.

It's wedding bells again, and we change the name of the director of the 8th Avenue Meridian Training Union from Miss Jones to Mrs. Steve Timms. Miss Jones and Mr. Timms were married a month or two ago, and she continues to serve as the Training Union Director. Her efficient leadership continues to make the 8th Avenue Training Union one of the best. We are glad to change the name but to retain the person in charge, and wish for this couple many happy years of usefulness.

Green County Elects Paul Ball

Paul Ball succeeds Aubrey Smith as Director of the Associational Training Union of Green County. Mr. Ball was a student last year at Ole Miss. While there he was very active in the church work and in the summer surrendered to the call to preach. His interest in the development of Christian life fits him for the work to which he has been elected. He succeeds a good leader and has a good foundation to build on. We are happy to add Mr. Ball to our list of Associational Directors.

Pascagoula Elects Director

In the going of Mr. Cecil Smith from Pascagoula to Hattiesburg it was necessary for his successor as Training Union Director to be elected. Dr. P. A. Thompson was chosen for the place and duly elected by the church. Dr. Thompson is a dentist, hence interested in the physical man, but his larger interest is in the spiritual man, and rejoices in the opportunity of rendering a service in the church that will mean for the development of Christian life. We are happy to have Dr. Thompson in Mississippi and among those who are listed as Training Union Directors.

Oxford Has B.A.U. Banquet

On Friday, January 19th some 35 adults met around a banquet table at Oxford and enjoyed a turkey dinner with all that goes with it. Mrs. Ralph Kyzar, Adult Director, with others who made up the several necessary committees spared no time or effort in making preparations for the occasion. The tables were pretty, carrying decorations in keeping with the union's colors, a nicely printed program in green and white with the letters B.A.U. in gold on the outside cover made a fitting souvenir. The program was presided over by Aubrey J. Wilds. Several peppy choruses were sung before the invocation was given by Dr. C. Longest. After the meal each one present was asked to stand and give his name and his position in his union. A reading, "Two Cases of Grippe," by Miss Santa Tackett, teacher of Public Speech at the Uni-

versity High School, a xylophone solo by Miss Lucy Carleton Wilds, brief messages by James Roberts, Director of the Training Union, Paul Coward and Lester Wilson, president of the two B.A.U.'s, Mrs. Ralph Kyzar, B.A.U. Director, Miss Lucy Carleton Wilds, State Associate Training Union Secretary, followed by a "Meditation" by Pastor Frank Moody Purser was the program. All stood and sang Blest Be the Tie That Binds, and Mr. Frank Belk, one of the three charter members present dismissed with prayer. "Let's do this again" was the oft repeated comment by those present.

CHILDREN'S CIRCLE—

(Continued from page 12)
tist Record. I am enclosing a dime for you to use as you wish.

With love,
Elizabeth Lord.
We are happy to have this letter from a new subscriber, Elizabeth, and we are grateful to you for your gift too. With your consent, I'll add it to our fund for Miss Annie Laurie McLellan's scholarship at the Baptist Bible Institute. Thanks a lot.—F.L.S.

Belden, Miss.,
Jan. 29, 1940.
Dear Mrs. Steele,
I am a little girl five years old. My birthday is the fourteenth of April. I go to school at Longview, I like school very much. My teacher's name is Mrs. Barlow. I hope to see this in print.

Sincerely yours,
Annie Rebecca Russell.
You are a mighty little girl to be going to school, Annie Rebecca. How many pages in your book have you learned to read?—F.L.S.

Florence, Miss.,
Jan. 29, 1940.
Dear Mrs. Steele,
This is my first time to write to you and I am writing because I saw my friend's—Hazel and Nell—names in the Children's Circle and because I enjoy reading it so much that I thought some other children might enjoy reading mine. Now I will tell you how old I am and what grade I am in. I am nine years old and in the third grade. I go to Sunday

school every Sunday if I can.
Well, as that is all I know to tell you, I guess I will close.
Your new friend,
Jeanette Byrd
We are glad Hazel's and Nell's letters stirred you to write. Now maybe your letter will inspire some friend of your to write. Let's see if it does, Jeanette.—F.L.S.

Big Creek, Miss.,
Jan. 29, 1940.

Dear Mrs. Steele,
I have been thinking for some time that I would write, so this morning I will make an effort. I enjoy your letters so much. I also enjoy Mrs. Camp's letters and Miss Annie Laurie McLellan's. I want to ask a favor of all Christians who read this. I'm what you would term a sick person. I have been sick for more than two years. I have decided that God has the healing power for He has all power. If we have faith in Him and ask, He will hear. I would like for all Christians to have prayer for me that my body may be healed if it is His will. Pray that I may have stronger faith and be used for His glory. I see in the Record where Rev. J. L. Crumby was very sick. I hope you are well, Bro. Crumby. You know you don't have a better friend than me and mine.
God bless you all.

With love,
Mrs. W. O. Gray.
I believe the Christians who read this will pray for your recovery, Mrs. Gray. May you have your prayer granted.—F.L.S.

Ladies' Lovely Silk Hosiery—5 pairs \$1.00 Prepaid, Slightly Imperfect. 2 Pairs Full Fashioned Hosiery \$1.10 Prepaid. Write for free color card. American Hosiery Company, Box 562, Lexington, N. C.

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TITHING—

(Continued from Page 6)

Tithing As A Plan For Church Finance

I once heard a pastor describe what he termed a "struggling Christian." The description he gave of that individual who finds it hard and difficult to overcome some of the besetting temptations to which most all Christians are constantly exposed, is a description that may be well applied to a great many of our churches of today.

Many churches find it difficult to raise sufficient money to pay their pastor's salaries, much less to make any kind of a contribution to our state or Southwide program. At an association meeting of our county some time ago a record of all the churches in the association was placed on a large blackboard provided for that purpose, and which showed in addition to the local expenses of the respective churches of the association, contributions to the Cooperative Program and other designated contributions to causes that we as Baptists support and foster.

From that record it was noted that many churches in the association made no contribution whatever to causes aside from the local expenses of their respective churches. Struggling churches . . . whose membership if analyzed would no doubt indicate many struggling Christians.

Illustrations of the Results of the Tithe

The Church of England is supported wholly from the proceeds from endowment funds created by the tithe. While their missionary activities seem to be limited more or less to the Homeland and possibly their colonial possessions; the amount received from endowment is adequate to maintain and support their churches.

The Mormon Church of Utah is supported by the tithe and it ranks among the wealthiest churches or religious organizations known based on its membership, which is somewhat limited compared with other denominations.

The churches of the Province of Quebec are supported by the tithe which is collected as a tax by the government.

While I could never become reconciled to the doctrine and faith of the Church of England, nor of the Mormon Church, or the Church of Quebec (Roman Catholic) nor to the methods used in collecting the tithe, nevertheless these facts do illustrate what is being accomplished through the tithe by these organizations.

If the tithe will accomplish such results for these organizations, what would it accomplish for Southern Baptists?

It is in no wise difficult to visualize what the result would be:

(1) Our now struggling churches would be brought to life, and their financial problems would disappear.

(2) The burdensome debt of some \$500,000.00 that Mississippi Baptists now owe, and have owed for so long, would be completely liquidated overnight.

(3) The extremely heavy obligations of Southern Baptists aggregating more than \$3,000,000 would

be retired in short duration and Southern Baptists would stand redeemed in the eyes of the world.

Pursuing the thought further, there is no doubt but if the tithe were accepted generally by the constituency of our churches as the basis and measure of their gifts, that in the course of a short time sufficient money would be available to create endowments of such proportions and magnitude that the proceeds of such would be adequate and ample to maintain every agency and institution embraced in the program of Southern Baptists; and also, perhaps enable us to launch out on a missionary program never before dreamed of and extending to the uttermost parts of the earth.

I leave with you this concluding thought.

God has ever had a program. The work of his glorious creation was by a definite and orderly program.

His program under the old Dispensation was limited in scope.

The program that has been handed down to us as a torch, is world-wide in all its aspects.

God required the tithe to support His Kingdom program under the Old Dispensation.

In the light of the Scriptures is it reasonable to assume that he requires less of us in supporting the more glorious program of JESUS CHRIST?

This writer thinks not.
Picayune, Miss.

CALVARY CHURCH, VICKSBURG

Calvary Baptist Church with a membership of 84 last year dedicated the 4th Sunday of each month as Baptist Orphanage Day for the Sunday school, giving the entire offering on that day to the orphanage. These offerings have not been large but in the past year have amounted to \$37.96 and the church has voted to carry this work on through another year. Both the church and the Sunday school voted to join the Five Thousand Club recently.

Some of the readers will recall that Calvary Church was organized July 12, 1936 and that, though small in membership, its members have carried on through success and, at times, seeming failure and in its beginning there was not even money for literature. Literature was donated by the Sunday School Board for a probationary period but now the Sunday school treasury is self supporting besides the small gifts to the orphanage.

With the exception of one gift from the State Mission Board no other calls have been made and the church is free of debt with a nice building and almost sufficient seats to take care of its needs. We have Sunday school and B.Y.P.U. regularly and worship service on 2nd and 4th Sundays with Rev. Jake Murphy as pastor. We do need several black boards and hope to obtain these sooner or later and to complete the interior of building.

What we have to be thankful for is that the word of God is being preached in a formerly godless community and children are being sent to Sunday school from homes never before reached. These are not in great numbers but a number of very

wonderful conversions to Christ have taken place. The beginning of this work's success should be given to a former pastor, E. R. Pinson, who came first to bring the message—receiving only his bus fare to and from Clinton, Miss. Brother Pinson has since graduated from Mississippi College and is doing work on his Masters degree at Baptist Bible Institute in New Orleans. Last year he received a call for full time work in a church near New Orleans, and the best wishes of former co-workers go with him to his new field. Brother Pinson and his interesting family of wife and four children, won a place for themselves in the hearts of Calvary members.

Most of the workers in this church have come from Bowmar Avenue and First Baptist Churches in Vicksburg, Miss., and these ask for the continued prayers of the faithful Christians elsewhere that the work may continue successfully and that they may continue as faithful stewards of time and means for the glory of God.—Mrs. Eva W. Davis, Route 2, Box 86-a, Vicksburg, Miss.

WHAT IS THE BUSINESS OF THE CHURCH?

First, what it is not. It is not the business of the church to clean up society. It is not the duty of the church to make the world a fit place in which to live. It would be a great and good thing if the course of human society could be changed so that the world would be filled with righteousness and peace. But as great and as good as that would be, it is not our task to bring it about. Why? Go back and study the history of the human race, and you will find that society has always been corrupt, and only a remnant of the people righteous, from the Garden of Eden to the present day. That is what caused the flood. Study the history of the descendants of Abraham, Isaac and Jacob, and we find that the majority of them corrupted themselves until God let go His hand from them and they were dispersed among all the nations of the world.

Then in the days of our Lord, the majority of the Jews and all the gentiles were corrupt; both religiously and politically; and it has been so ever since. But, all along down through the ages God has reserved to Himself a remnant according to the election of grace. And this remnant—all down through the ages has been God's messengers, not to clean up society, but to call men to repentance. Noah preached one hundred and twenty years with only seven converts. And all the prophets from Samuel to John the Baptist were God's messengers pleading with the people to bring them to their senses or to call them to repentance.

And so it is today: God has a remnant according to the election of grace and it is our business not to tell the world how to run its affairs, but to call the people to repentance. Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." And if we would put

in more of our time in this task then automatically society would be benefited.—J. E. Heath.

The enthusiastic partner and the timid partner went bear hunting. With typical beginners' luck, the first morning they left camp, they came upon bear tracks. The timid sportsman looked at them apprehensively.

"Tell you what we'd better do," he said at length. "You follow the tracks to see where he went to and I'll go the other way and see where he came from."—Ex.

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Sunday School Lesson

By L. BRACEY CAMPBELL

Lesson for February 11 HYPOCRACY AND REJECTION (Matthew 21:7-22:14)

Introduction: We are now in the last week of the earthly life of our Lord. During the day He went into Jerusalem and spent the time teaching in the temple. All His words recorded in the passage which we study today were spoken in the temple, except those spoken in connection with the blazing of the fig tree. When the day was ended, our Lord returned each evening to the Mount of Olives, doubtless to the village of Bethany and, very likely to the home of Lazarus and his sisters, Martha and Mary. Here He could rest in the quiet of a retired home and the security of a friendly one. The occupants of this home were, no doubt, people of considerable wealth, and members of that small group of intimate friends of our Lord, who had a deeper sympathy with His work and a clearer understanding of His needs than had thousands of other people who knew Him, had seen His works and heard His words, but who could not enter into the inner circle of His nearest friends, or should I say "who would not enter into the inner circle?"

It is the fate of all great souls to live in large measure lonely lives. I am tempted to say that the sorrow inseparable from greatness of soul is that of comparative loneliness. How few among all the thousands who saw and heard Him had any understanding of our Lord, except, indeed, misunderstanding! His human heart hungered for communion with kindred, kindly, understanding hearts. Does not even yours the same? "Yes, but I am human: He was God." Oh, yes! but he was human, too: your Brother and mine. Love, therefore, these three who lived in Bethany the more that they strove to understand our hardly entreated Elder Brother and gave Him shelter from the storms of envy and malice and an asylum wherein to rest from the wasting labors of the long day.

Let us take from this rich lesson text two passages for brief study.

I. The Barren Fig Tree Cursed.
Matt. 21:18-22; Mark 11:12-14; 20-25.

1. "It was not the season of figs." Mk. 11:13.

2. This fig tree had leaves. Mk. 11:13.

Students tell us that in Palestine the fruit of the fig tree comes before the tree is in full leaf.

A fig tree which has leaves is presumed to have fruit. Come within sight of a fig tree in full leaf, and you have a right to say, "On yonder fig tree there are figs; I know, because of the leaves upon it."

3. A fig tree which is in full leaf is saying by having leaves, "Hither to me, ye hungry; know by my leaves that I have figs to satisfy your hunger."

4. A fig tree with leaves but no fruit is a vain pretender to fruit which it has not borne.

5. The fig tree in this miracle is a symbol of Israel in that day. The leaders of the nation made large pretensions to godliness, and vehement claims to the fruit of righteousness. But their pretensions were all baseless sham and hollow hypocrisy.

6. Our Lord came hungry to this fig tree. Mk. 11:12. He hungered for the godliness which He had a right to expect in those who boasted of being the favored ones of God, and set all other people at naught. I think we can afford to say that our Lord is hungry for the fruit of the godly lives of His people.

7. The blasting of the fig tree was a prophecy of the doom of Israel. Its hollow show demanded the doom of utter downfall.

What was true of the Jewish nation is true of the individual life of the hypocrite, of the life of the so-called church which professes a form of godliness, but denies by its fruitless life the power of vital godliness.

II. Parable of the Wicked Husbandmen.

1. The householder who planted the vineyard was God.

2. The wicked husbandmen to whom He let the vineyard were the Jews.

3. The vineyard was the sum total of all the blessings, the opportunities which God conferred upon the Jews.

4. I think the servants He sent to collect His rents were the prophets.

5. The son whom He sent was His only Son, our Lord. The husbandmen killed Him.

6. The fate the wicked husbandmen met was to be the fate of national Israel.

7. The other and more worthy husbandmen were the gentiles.

8. Caution. Let professing Christians know that God will remove from the undeserving the blessing of the great opportunity and confer it upon the deserving.

Penitent: "I have stolen a fat goose from a poultry yard!"

Priest: "That is very wrong."

Penitent: "Would you like to accept it, Father?"

Priest: "Certainly I will not receive stolen goods. Return it to the man from whom you stole it."

Penitent: "But I have offered it to him and he won't have it."

Priest: "In that case you may keep it yourself."

Penitent: "Thank you, Father."

The priest arrived home to find one of his own geese stolen.—Hummel.

One day Mark Twain arrived in a Canadian hotel and glanced over the register, took note of the signature of the last arrival:

"Baron.....and valet."

Twain sighed, and when the clerk looked at the register, this met his eye:

"Mark Twain and valise."

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LADDIE BALL HAMILTON

Died November 28, 1939, age 17 years.

He would have finished high school this year. Joined Camden Baptist Church when he was 12 years old.

Dear Laddie, you don't know how we miss you.

It seems so long since you went away. We wish for just one smile, dear boy, but we know it cannot be. God knows best, but we can't help but want you.

He never said a word against any one, always trusting in his Lord.

Goodbye, dear heart, we will meet you some sweet day.

One who loved and misses you so much.

—His Aunt,
Fannie Thornton.

CALVARY, PERRY COUNTY

Calvary Church in Perry County had a fine service last Sunday despite sickness, bad roads, cold weather and "snow-bound." A fine Sunday school and a good representation from nearly all 14 of the families who live in the community and go to make up the church body. Several of the families were all present. We hope to have a new church building there soon. The church unanimously adopted the financial budget as suggested by the deacons without discussion. We are planning on a good Sunday school Study Course in the near future.—Luther K. Turner, Pastor.

"It was harder to kiss the girls in your day, wasn't it, Grandpa?"

"Mebbe so, mebbe so," replied the old man, "but it wasn't anything like so dangerous. In those days you never heard of a parlor sofa skidding off the road and smashing into a telephone pole."

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CALVARY CHURCH, WARREN COUNTY

On September 24, 1939, Calvary Baptist Church of Warren County called Rev. Jake Murphy as its pastor. Brother Murphy is a student this year at Mississippi College, though he has previously attended school at Clarke Junior College and Baptist Bible Institute in New Orleans.

The church has already made rapid strides since the coming of brother Murphy as pastor. One thing in particular is the fact that he felt the church needed the Baptist record in each home and so instituted a plan whereby this could be accomplished. First saying he believed it could be done he constructed a miniature church named "Baptist Record," which is placed in the entrance of the church each Sunday for free-will donations. The first time this was opened there was sufficient money to pay for more than the first month's subscription. The continued success of this will not be because the people give more liberally but because brother Murphy believes it can be done and so inspires others with that faith.

His home is near Mobile, Ala., where he goes at intervals to bag a wild turkey. Because of his sympathetic and understanding nature young people are being drawn into service for the Lord and older ones inspired to greater faith and loyalty. His sermons are scholarly and informative. We feel that Calvary Church is fortunate in every way to have him as pastor.—Mrs. Eva W. Davis, Church Clerk.

Sweet Thing—Aren't you feeling well, Cuthbert?

Cuthbert—No. I ate some German potato salad with French dressing for supper without remembering that they are at war. Now my tummy feels like it is being bombarded on the "western front."

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